PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

The LUTHERAN OUTLOOK

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Tell Your Congressmen

How About UMT?

The Aims of Modern Zionism
Sylvanus L. Schillinger

The Doctrine of the Lord's Supper
Walter G. Tillmanns

The Son and Spirit in the Old Testament
George Drach

Last Appeal for Survival of Lutheran Outlook

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

VOLUME XVII JANUARY, 1952 NUMBER 1

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THE EDITOR'S PAGE

WHO'S WHO

Sylvanus Schillinger, author of "The Aims and Implications of Modern Zionism," is a Lutheran pastor in Hickory, N. C. Walter G. Tillmanns, writer of "The Doctrine of the Lord's Supper According to Our Confessions," is a Lutheran College professor at Waverly, Iowa. Dr. George Drach, who contributes "The Son and Spirit of God in the Old Testament," is now retired and living at Trappe, Pa. He was formerly a foreign mission executive of the United Lutheran Church.

GREETINGS

With this issue the **Lutheran Outlook** sets out boldly on Volume XVII, like Abraham leaving Ur ("not knowing whither he went"). The results of the subscription campaign are not known to the editor at this writing, so it is impossible to say whether we shall continue long or not. In any case, we greet our old and new readers with a sincere wish that they may enjoy the guidance and blessing of God in 1952. This may be the **Morturi Salutamus** of the gladiators in the Coliseum as far as we are concerned, but it is none the less genuine on that account.

UMT

Soon after writing the editorial, "How About UMT?" I opened the Dec. 19 **Christian Century** and found that it was devoting 24 pages to a discussion of the same subject. Among many other things the **Century** says:

"This study . . . has been made to help Americans understand:

"1. That UMT, as proposed in this report, is conscription—military conscription.

"2. That UMT is peacetime conscription. It is of no use in time of war or serious crisis; the report makes that plain.

"3. that UMT is permanent peacetime conscription. It is not an emergency measure to meet a sudden threat; it is a policy to go on year after year, putting generation after generation of American boys into uniform."

If anyone wants to read up on this matter, it would be a good idea to write to the **Christian Century**, 407 S. Dearborn St., Chicago, and ask for a copy of the Dec. 19 issue, or a reprint of the 24 pages on UMT.

WISE MAN FROM THE EAST

A ULC pastor writes: "I am concerned about your financial dilemma, and want to help you. Enclosed is my check for ten dollars; use it as you see fit. Perhaps you will want to send five free subscriptions where they will do the most good." (We did that, after asking him to supply the names and addresses. Ed.)

He goes on: "The character of your magazine is so different, so informative and so comprehensive that I want to see it continued for the benefit of the entire Lutheran Church in America.

"Would you consider changing the title to something like **Lutheran Light**? That is really what it furnishes."

ANOTHER WISE MAN

Another ULC member, this time a seminary professor, writes thus: "Just a line to express the hope that ways and means may be discovered to continue **The Outlook.** Though an outsider, I have read each issue with interest and increasing understanding of the American Lutheran Conference bodies. Having played around with editing for many years, I also can appreciate your part in making **The Outlook** first class reading." Thank you.

THE THIRD

This one is not from the East and not from the ULC. He says: "Just got the November issue of **The Outlook.** Since 'Liturgical Differences' alone is worth the $3.00, I am sending in a subscription for two years. Somehow or other some of us Lutherans do not know how to promote the good things we have."

ONE RESPONSE

"In these days of merger talks and efforts we cannot afford to let the **Lutheran Outlook** die. It is the soundi board where all five synods of o Conference can clear up their m understandings and find each oth in the common Lutheran cause.

"Feeling the necessity for this uniq publication of our Lutheran Church, committee of two volunteer studer has solicited subscriptions for the **L theran Outlook** and has sent them in the editorial offices. It took only few hours to get fifty subscriptions.

"You do not have to remit until y are billed and until the continuance the magazine is assured. Won't y help by getting an avalanche of su scriptions started? You will there make your contribution to the cau of Lutheran unity."

The Lutheran Outloc

Official Organ of the American Lutheran Conference

THE REV. J. A. DELL, D.D., Editor
813 Vernon Road, Columbus 9, Ohio

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The
LUTHERAN OUTLOOK

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EDITORIAL

That the proposal to send an American ambassador to the Vatican is contrary to the spirit of the First Amendment to the Constitution. According to that mendment Congress is not to make any law respecting ie establishment of a religion or prohibiting the free exrcise thereof. In other words, no religion is to be prerred and all are alike respected. To single out one religion for preferential treatment by sending an ambassador to the head of that religion, whose adherents are a minority group in this country, is mistake in judgment and an abandonment of our hisrical position.

ell Your ongressmen

That the excuse that Vatican City is the seat of a vereign state is a fiction. A state consisting of 109 acres ould not be important enough to merit a special ambasdor. It is the millions of adherents of the Pope at Rome ho make him important. But they are citizens of many ates, not of the tiny Vatican State.

That the idea that the Vatican State is important beause of the hundreds of millions of Roman Catholics in ie world involves embarrassing consequences for them nd for us. If these millions owe their first allegiance to ie Vatican State, then in all other countries they are oreigners. As representatives of a foreign state, they ould have to register and be regulated by our nation as ell as all others. But if they are not subjects of the atican State, then that state shrinks to a mere one-sixth f a square mile and a few thousand citizens.

That the ostensible reason given for sending an amassador to the Vatican — namely that the Pope as the ead of a religious organization with members all over ie world has unusual sources of information which can e profitable to us as a nation — is not valid. If the Pope in possession of information of value to our nation as ie leader in the struggle against Communism, it would e to his interest to impart that information since his Church has been one of the chief sufferers from Communistic aggression. There are already existent avenues for the exchange of such information; we have a representative in Rome and the Pope has a representative in Washington.

That the assumption that the Pope has unusual sources of information because of the presence of officials of his Church in all nations is an unpleasant assumption on closer examination. If true, it means that high officials of the Catholic Church act as an espionage group for their organization — which is exactly what governments behind the iron curtain have claimed when persecuting representatives of the Catholic Church. If true, it would also cast suspicion upon the hierarchy of that Church in this country.

That the opposition of Protestants to the sending of an ambassador to the Vatican does not spring from ill-will to the Catholic people or a desire to curtail their rights. We want them to have the same rights in this country that we have — but no preferential treatment.

That we intend to press for a roll-call vote in Congress on all matters pertaining to the proposal to send an ambassador to the Vatican. We want to know how our representatives voted on this issue.

"We Are a Fifth Column"

That is the way a Catholic lawyer spoke of the gambling activities of his own Church. Read on.

In northern Kentucky, across the Ohio River from Cincinnati, authorities have been trying to curb gambling in night clubs and taverns. The Kentucky edition of the Cincinnati *Times-Star* on December 1 published some interesting developments. In one gambling case charges

were brought by the Rev. Henry Haacke, editor of *The Messenger,* a Catholic paper published by Bishop Mulloy. The lawyer for the tavern operator put Father Haacke on the stand and asked him about the bingo games operated by Catholic churches. *The Messenger,* according to the *Times-Star,* "has been outspoken against gambling and resulting political corruption and graft in the northern Kentucky communities."

How can Catholics criticize gambling in the community while they defend it in their own churches? That is something that Protestants find difficult to understand. They have wondered if there were no Catholics who saw the inconsistency of their Church's position. There must be some. Attorney John A. Kohrman of Covington, Ky., is one. The following is part of a letter he wrote to Judge William E. Wehrman, who presided at the trial mentioned above:

"The commonwealth's attorney, the sheriff, the county judge and practically every officer off duty in the courtroom now know that the Catholic Church does gamble locally in violation of the law, and that that fact might be a very effective defense by anyone else charged with a violation by a Catholic police officer or prosecutor . . . .

"You will recall that Bishop Mulloy had twice refused to discuss this matter. The exact defense used had been anticipated, and the danger of scandal that the Church was in in continuing its unlawful gambling operations was ignored.

"It is the opinion of those for whom I speak that we cannot have local law enforcement, we cannot expect morality in government, until Catholics and Protestants and all law-abiding citizens of no belief unite in demanding it! As long as we Catholics violate the law with ecclesiastical approval and encouragement, we are a fifth column that will undermine any worthwhile community activity . . . .

"I again earnestly request that you, as the bishop's own private counsel, as county judge, as a fellow lawyer, as a fellow citizen, and as a fellow Catholic call to his attention the necessity of the Church's obedience to valid civil law."

There are some things said there by a Catholic that are as rigorous and condemnatory of Catholic gambling as anything I have ever said on that point in these columns. I am glad to see it. If enough voices like that were raised within the Catholic Church it might bring about a minor reformation — and remove a major offense.

How About UMT?

Is the country going to get universal military training by default? It was crowded out of the calendar at the last session of Congress, but the President's special commission recommends it, officialdom at the Pentagon is behind it, and the rest of the country seems to have largely forgotten it. Living in America today is like trying to watch a three-ring circus. What with the truce negotiations going on—and off—at Panmunjom, the United Nations debates taking place in Europe, and Congressional committees turning up one scandalous mess after another, it is hard to keep your eye on the ball. To confuse and complicate matters still more a proposal is made send an ambassador to the Vatican, and we get all and bothered about that. But that proposition to m the U. S. a militaristic nation is coming up before C gress again, with a lot of pressure behind it — don't get that.

Do we want our country to adopt universal milit training? It is supposed to be the only way we can strong enough to defend ourselves against possible att by ruthless enemies who respect nothing but force. T is the bill of goods that is being sold us. The top b is all for it. I hear that there are several hundred g erals and admirals in the Pentagon, almost as many there were at the high point of World War II when th were 12,000,000 men under arms. It is just like other Washington bureau — the more people you h working for you, the more important you are; so the reaus have to grow and grow, to justify more and m high-salaried positions. It is the same way in the Ar The more soldiers, the more officers; the more offic the greater the chance of promotion.

But let us not be stampeded into having a big a for the sake of having a big army. Let us look at thing from all angles before we let Congress commit u a policy that will stay with us a long time once it been adopted.

Germany was the outstanding militaristic nation the turn of the century. Did that bring Germany sa and peace? On the contrary! When you have a standing army you are looking forward to war. Y generals are planning strategy, your army is practi tactical maneuvers, your inventors and scientists are veloping improved weapons. The pressure builds up builds up like gas from a leaking pipe, until the sma spark causes a terrific explosion — and your world i fire again. That is what happened in 1914. *But Germ the militaristic nation, lost the war.* Before World II, France built up her army to great strength. We he much about the impregnable Maginot Line. But w war broke out the Germans were in Paris in a matte days. *France's military preparations had not made strong.* And Hitler's army, in spite of its easy triump France, did not win the war either. The idea that a army makes a nation strong does not seem to hold wa

We are now told that we must build up our ar forces, that we have been lax and remiss, that Russia outstripped us, that we must increase taxes to estab armies all over the world, that every boy in Ame must be trained to be a soldier. We were strong military way in 1945 at the end of World War II. We a navy stronger than the combined navies of the res the world. We had an airforce second to none. W happened to our strength? The same persons who now behind the plan for making a soldier of every school boy were in charge of our defense then. They sipated our strength. They had costly material thr into the sea. They sold it for junk. They gave it a to other nations. They sold "surplus" equipment to

s for a pittance, and presently other government agen- s bought back the same equipment at an enormous fit to the jobbers. They stopped work on airplane riers. They put the navy ships into moth balls. I have n pictures of hundreds and hundreds of Flying For- ss airplanes slowly rotting row on row in one field. The nning and building of airplanes was allowed to lag. en Congress began to wake up and authorized a 70- up airforce, the administration refused to order that ny planes. Now we learn that the Chinese in Korea ve more and better planes than we have. That cer- nly shows that the high brass in the Pentagon is far m being omniscient — one might be justified in think- that they do not even show ordinary foresight and iciency. Are we to trust their wisdom now when they im that we must have millions of boys ready to fight?

Certainly no one wants to weaken the free Western rld in the face of the threat from godless and ruthless mmunism. But there is considerable question as to ether military strength in the future will hinge upon eat masses of boys trained to be cannon fodder. Will t the army of the future depend rather upon the activ- es of highly trained technicians? And there is still re question in the minds of some of us whether the *al* strength of a nation depends upon military prepara- ns of any kind. Certainly France's big army and forti- d border proved no barrier to her downfall. She was ak and crumbling inside. The moral strength wasn't ere. And the evidences are multiplying that our own untry has nothing to brag of in that respect. The re- lations of graft and influence peddling and vicious litics are sickening; they cause one to wonder whether are so far over the hill of moral degeneration as to be able to return to the principles of our yesteryears and e ability to produce men like Washington and Lincoln, ebster and Clay, Theodore Roosevelt and Wilson. ghteousness exalteth a nation!

Here and there a faint voice has been raised against e prospect of militarism in America, but hardly loud ough to be heard above the hubbub. The National ethodist Conference on Christian Education adopted a solution opposing universal military training as "un- cessary militarily and unwholesome socially." They id, "It will not promote peace but will only induce that security and fear on the part of other peoples which ads to armaments and war." In Indiana the Delaware unty Council of Churches passed a similar resolution, ying, "It is the belief of this Council that our defense ogram will be more effective if the draft is limited to nes of national emergency. It is felt that UMT would on bring us a military dictatorship as has been the case ith many other nations." And the Indiana Conference Higher Education called on Congress and the Presi- nt to reject the proposed plan, characterizing it as edu- tionally unsound and open to serious moral and social iticisms. They said, "The conference believes that the an of universal military training is dangerous and not accord with American traditions." The North Caro- na Baptist Convention also went on record as opposing UMT. They said that peacetime compulsory military training "strikes at the very roots of the Christian way of life, namely the freedom and sanctity of the home, the freedom of our youth to achieve their highest development and the freedom of the individual soul to seek completion and integration." They added that Selective Service has provided for the defense of the nation and "does not withhold a single American youth from such service if he is needed."

Such voices have been raised, but very little attention has been paid them. Have you seen anything like that in your newspapers? Or do you know that militarism is creeping down into the high schools? In Ann Arbor, Michigan, the school board has instituted a required military orientation course for high school boys. A *required* course — no course, no diploma! One courageous lad refused to take it. Though not a conscientious objector in the usual sense, he said, "I don't like to have it dinned into us week after week that war is inevitable and that we'll all be in uniform within a year." In a letter to the principal he said, "I am definitely not planning to enter the armed forces. I say this because I refuse to be held liable for the mistakes society as a whole or our 'leaders' have made, are making, and will probably continue to make. Because of this stand I see no valid reason for being required to suffer through a course in military indoctrination." What are we trying to do, imitate the "Hitler Jugend" idea of the Nazis, and train up our boys from childhood in the thought habits of militarism?

That is the direction in which we are headed. If we have any doubts as to the wisdom of such a course, we had better be thinking about it now.

Iowa Justice

n Waterloo, Iowa, a judge has ruled that no one can decide what Christianity is.

Some years ago Dr. W. B. Small died, leaving a trust fund of $75,000 to be administered by "persons who believe in the fundamental principles of the Christian religion and in the Bible, and who are endeavoring to promulgate the same." That seems clear enough.

However, there were some nephews and nieces who thought the money should be theirs. After the recent death of Mrs. Small, they brought suit to have the will set aside. Several churchmen testified in behalf of the trustees, saying that they thought the will was capable of fulfillment, that Christians are those who believe in Christ, who confess the Apostles Creed, etc. But the next day the lawyer for the plaintiffs had eight or ten clergymen in court, including a couple of Lutherans, who testified that there is no general agreement on what the fundamental principles of the Christian religion are.

The judge has now handed down his decision. He ruled that the will is "unenforceable and invalid." He said, "A man's right to choose and designate his bounty must be exercised in a manner comprehensible in and to that physical world in which those charged with the ex-

ecution of that bounty have their being." He added that deciding the question of what is Christian "requires excursion into a metaphysical field that is, and should be, out of bounds for the courts of an organized society of human beings founded upon the principle of separation of Church and State."

The judge seems to be given to high-flown language. With his statement that the courts have no business to decide religious matters — which is what that second sentence boils down to — we can agree. And with the former sentence, which says that a will must be comprehensible to its executors, we can also agree. But with the implication that this particular will was incomprehensible considerable fault may be found.

For one thing, if those clergymen who testified that there is no general agreement as to what Christianity is had been asked other questions, it might have been discovered that the will is not "unenforceable." Suppose each one had been asked if he considered the other clergymen present to be Christians. Each one would have answered in the affirmative, I am sure. Then it is not impossible to determine who is a Christian and what is Christianity.

In the second place, the will said not only, "person who believe in the fundamental principles of the Chri tian religion," but added, "and in the Bible, and who a endeavoring to promulgate the same." Even if the cou decided that "fundamental principles of the Christia religion" are in dispute, it would still have been possib to rule that the proceeds of the trust fund could be give to a Bible Society, as to persons who "believe . . . in th Bible, and who are endeavoring to promulgate the same That way, Dr. Small's right to dispose of his wealth a cording to his own preference would have been preser ed. That a man has such a right the judge admits whe he says, "A man's right to choose and designate his bou ty," etc.

And finally, it would have been quite simple to ru that Dr. Small's beneficence could very properly be give to any Christian work, agency or group to which th testator had made contributions during his life time. Tha would have been common sense. It would have require no florid language to deck it out.

But the nephews and nieces wanted the money. An the judge didn't stand in their way.

The Aims and Implications of Modern Zionism

Sylvanus L. Schillinger

The modern Zionist movement had its inception in the activities of a Polish Jew, Theodor Herzl, who lived from 1860 to 1904. Previously little interested in his ancestral faith, Herzl was aroused by the infamous Dreyfus case in Paris. In 1897 he wrote "Der Judenstaat", in which volume he proposed the reestablishment of Palestine as a Jewish national state, which would serve as a haven of refuge for persecuted Jews throughout the world. As a result of his agitation the first Zionist Congress was assembled at Basle in 1897. The Basle Platform, adopted there, declared, "Zionism aims at establishing for Jewish people a publicly and legally assured home in Palestine." We note, in this beginning of Zionism, the almost complete absence of religious, and especially, Messianic implications. The Basle platform called for, not the return of the "remnant of Israel" but for a home for such Jewish people as might need and desire it. Also it asked, not Palestine as such a home but such a home in Palestine. Most definitely it was a limited objective.

During its early years, the bulk of the support for Zionism was gathered from the Jews of eastern Europe, who lived largely in ghetto conditions and under the constant threat of fresh outbreaks of persecution. With a few noteworthy exceptions, western Jewry, secure in environment of growing democracy and tolerance, mi takenly imagining that human rights had been made fo ever secure in the countries in which they lived, we non-Zionist when they were not actively anti-Zioni in their attitude.

Opposition to Zionism came, strangely enough, fro the two opposite poles of Jewish religious thinking. T ultra-orthodox rabbis in eastern Jewish communiti considered the whole program of political Zionism as sacrilege. Believing firmly in the reestablishment of t Jewish State in all its national glory under Messian leadership, it was their contention that any human effo to restore the Jews to Palestine constituted a virtual re jection of the Messianic hope. The only God-pleasi course, they insisted, was to wait in patience and pray for the coming of Messiah, who would lead His peop home in triumph. Their opposition was intensified wh they saw the young Zionists discarding many of the tr ditional customs of Israel and displaying frankly th their motives were far more political than religious.

At the opposite extreme of Judaism stood the Refo Rabbis in the United States. It was their ambition t divorce completely all ideas or race and nationality fro

daism and gain for it recognition as being purely re-ion, paralleling, in this respect, the nature of the Chris-n communions among which they lived. They looked on Zionism as a philosophy of despair and proudly oclaimed that the Diaspora was in reality a blessing r Israel in that it provided the opportunity for witness-g in wider circles to the universal God whom Israel orshipped. They felt no desire and saw no reason for ading the comfortable and secure life that was theirs in nerica for the parlous existence of a Palestinian Jew. e modern weeping by the rivers of Babylon on the rt of the Zionist leaders was looked upon as pure af-ctation by these men. So they denounced the "home-ssness of the Jews" as a myth and the whole of political onism as a misguided attempt to secularize Judaism.

Between these two extremes Zionism was opposed so by the "Diaspora Nationalists", who like the Zionists emselves proposed the establishment of a Jewish Na-onal State, but not in Palestine, and with Yiddish rather an Hebrew as the national language. Here we have the litical and nationalistic aspirations completely divorced om any religious overtones. A fourth element in oppo-ion was composed of many Leftist groups in Jewry who aracteristically and sweepingly disposed of the whole onist program as "bourgeois".

Nevertheless, the growing political uncertainties of e twentieth century, the romantic achievements of the migrants Zionism sent to Palestine, and a certain some-ing that lay deep in the Jewish soul, all fed the flames Zionism and slowly depleted the ranks of the anti-Zion-s. Or perhaps, as frequently happens and as the Amer-an anti-Zionists insisted, the proponents of Zionism ere not so much more numerous as simply more vocifer-s. At least Zionism became the most publicized move-ent in modern Jewry.

That certain something that lay deep in Jewish souls, which I referred a moment ago, is perhaps best de-ribed by the following lengthy quotation from Maurice muel's "Harvest in the Desert," easily the most read-le of the books on Zionism that have come to my atten-on:

"Palestine cannot be understood without its memories. ey are as real and formative a part of it as its climate. e struggle of the Jews to rebuild the country is mean-gless if those memories are eliminated; so is the world's terest in the struggle. Therefore they must be conjured , in the appropriate mood, as a prelude. And they ust be borne constantly in mind, even when we come wn to the workaday, the secular, the trivial, and the mical. There is much in the story which is quite in-ngruous with the exalted note. We shall come down to litics, unemployment, strikes, agrarian credits, invest-ents, and chambers of commerce. We shall meet with w egotisms as well as high idealism. The story is hu-an; it moves for the most part on an everyday plane; t it is unintelligible without the background of mem-ies. For the people concerned is the one which stems om these former inhabitants of Palestine who are part the world's consciousness wherever the Bible is read; d if the world at large thinks of Palestine predomin-tly in connection with its ghosts, what shall be the re-tionship to it of the descendants of the ghosts? . . .

"When, shutting out the past, I dwelt on the sheer physical characteristics of the land, as I saw them then and there, a hint of the unusual stole into my mind. Without a knowledge of history, I could have told that the desolation I surveyed was not native to the place. The crumbled terraces on the hillsides bore witness to a time when men found their cultivation profitable. In certain areas the black soil stopped abruptly, not at a natural boundary of recalcitrant rock, but to disappear under a blanket of sands which wind and drift had spread over its fertility. There were gloomy marshes, habitations of diseases, avoided even by birds in their flight, bearing similar witness to human neglect rather than the harshness of nature. Lonely trees in the valleys and on hilltops testified that forests had once stood there. All this spoke of the vanished habitability of the land. There was something else — a hint concerning the sources of that strange capacity of the country, now gone with its habitability, to raise life to a fierce intensity . . . . It is impossible to sojourn in this land and escape the spell of its purely physical character. A chance visitor, wholly ignorant of its history — if such could be found — but sensitive to form and space, must exclaim: 'Something has happened here, or will yet happen. It is a land with a destiny!

"But that something had happened, of course, and was known to all the world. This was, in a sense, the curse of Palestine. Those that thought of it from afar, or made the pilgrimage to see it for themselves, were incapable of contemplating it under any other aspect than that of its past. The land was burdened with a reputation which blotted out its present and denied it the possibility of a future. Its inhabitants were regarded as irrelevant apparitions among the true tenants, the ghosts. Enough for the former if they managed to exist as the attendants of the ghosts. If they served any purpose it was to accentuate by their presence the dedication of this land to the dead.

"All travellers returning from Palestine said the same thing; the country as such, in physiognomy and atmosphere, proclaimed itself set apart for the unusual, as if one should stumble, in a waste, across a ready made theater, equipped with every variety of scenery, and even with lighting effects. The landscape was one which exercised a peculiar compulsion on the spirit; it was not made for commonplace occupants.

"But if this was so, there was a riddle to be solved. How was it that only one people, the Jews, had responded to the compulsion? How was it that only one Bible had been written there, and that its figures, which still haunt the hills and plains, were exclusively Jewish? . . . Only the Jews clicked with Palestine.

"And if we examine the matter more closely, we begin to understand why. Palestine may be a land of destiny, but only to those who submit to it completely. To all the latter occupants Palestine was peripheral; the center of their consciousness remained in Athens, or Rome, or Mecca, or Constantinople. Palestine was an annex, an outpost, a province, not the heart of their world. And this made all the difference.

"To the Jews Palestine was, from the beginning, everything. The surrender was complete, premeditated, and preordained. It became an incurable fixation. It does not matter if we challenge the historicity of the Bible in regard to the accounts of the first Jewish ascent to the country. What matters is that every surviving record tells of the belief in those accounts. We cannot find anywhere else, in legend or mythology, a people which regarded itself as having been created in order to live a certain life in a certain country by divine command. Driven

from it once into the Babylonian exile, the Jews achieved the impossible: they returned and reconstituted themselves a people, in the tradition. That settled it, so to speak. Once is an accident; twice is a habit.

"They never got over it. That is the all important point of Jewish history. I do not mean to say that there were not Jews who did not liberate themselves from the connection. But they were a minority. The others remembered. Their whole life was a remembering, a vivid and tenacious remembering . . . . It was all a retention of the machinery of Palestine life. Some day they would return. They would be ready to slip into the Palestinian landscape. They would have no difficulty — they thought — in adapting themselves. They would have the proper intellectual and folkloristic equipment. Thus the act of 'remembering Zion' was not a single and special gesture. It was a total art. It was the constant rehearsal of the mode of Palestinian life."

While we may question some of the author's premises, the significant thing is not whether his interpretation of Palestine is correct but that such an interpretation exists. Its very existence bears witness that, however completely political and secular Zionism set out to be in its inception, it was utterly impossible to divorce it from the religious motif. The ghosts continued to have at least as much substance as their fleshy descendants. The act of remembering Zion which was at the heart of Jewish worship in the Diaspora, could not be kept from playing its part and exerting its influence upon the whole interplay of Zionist and anti-Zionist forces in Jewry.

It is not enough for us to have considered the forces at work. A brief sketch of the historical development of Zionism to its present day culmination in the precarious establishment of the Israeli nation, is also prerequisite to understanding modern Zionism.

In 1882 a group of Russian Jewish students assembled in Karkov where they took an oath among themselves to proceed to Palestine and there work *only* on the land and *only* as a cooperative body. They were known as the Bilus. Not orthodox Jews, their action seems to have been inspired more by peculiarly Jewish thinking. Still the choice of Palestine reveals the old leaven at work. Otherwise their activities might better be classed with the more familiar experiments on the part of contemporary Gentiles, in establishing socialistic communities, advertised to be Utopias but ending in inevitable disillusionmen. The Bilu movement too was an almost total failure. However, in "Harvest in the Desert", Samuel says of it, "The Bilu movement was to modern Zionism what Wycliffe was to the Reformation — a morning star which was eclipsed before the full flood of daylight washed over the horizon." At least both the agrarian and the socialistic emphases of the Bilus seem to have exerted their influence on Palestinian immigration for long years after their own movement failed.

Contemporary with the Bilus, came the first, pre-Zionist, wave of modern migration to Palestine. Coming mainly from Russia and largely from the middle class elements, the settlers established quasi-communal communities in Petah Tikvah, Riston-le-Zion, Zichron, Ya'akov, and Rosh Pinah. Like all similar experiments in socialism, they survived only through the generosity of capitalistic Jews, their chief benefactor being the millionaire, international banker, Baron Edmund de Rothschi By 1897 sixty per cent of the immigrants were depend upon the Halukkah dole. Apparently the future patte for Israel was set thus early, for in his first speech af the Israeli elections when the nation was established 1948, David ben-Gurion stated frankly, "We must sa the remnant of Israel in the Diaspora. We must also sa their possessions. Without these two things we shall build this country." Undoubtedly many American Je are unaware of any longing in their hearts for eith half of ben-Gurion's dual salvation. So from start finish outside capital from world Jewry has been pour into the shaky progress of the Zionist program. And s the pump needs priming. I mention this, not so much indulge my own economic philosophy as to pave the w for matters that will appear near the end of this paper

Chief agency in disbursing such funds from wo Jewry has been the Jewish National Fund, whose ma program since its establishment in 1897 has been the pu chase of Palestinian lands which are thereby permanen retired both from private ownership and from Gent use, since the sale of land to private interests, ev though Jewish, and the employment on the land of a Gentile labor have been consistently contrary to the ganization's policies. Thus the Jewish National Fu has played a major role in fomenting Arab opposition.

In 1904 the second wave of immigration began. A Russian in origin, it was more proletarian in outlook th the first settlers, though still largely of middle class ba ground. In including that estimate of the second wav character, I cannot resist the temptation to wonder h they could be "more proletarian." Characteristic of t second wave was the so-called "religion of labor". I lations between the newcomers and the older settl were not exactly cordial. Arab opposition was also gr ing and the organization known as "Ha Shomer" ca into being among the younger elements. Frankly c mitted to a program of violence, Ha Shomer summed its program in the words, "In blood and fire Judea w down, in blood and fire Judea shall rise again." T beginning of organized violence was to bear bitter fr in the years to come.

1917 brought the first major international recogniti of the Zionist program in the form of Great Britain's B four Declaration. Seldom has so innocent sounding statement produced such repercussions. Wrote L Balfour to the Zionist Federation, "His Majesty's Gove ment view with favor the establishment in Palestine a national home for the Jewish people, and will use th best endeavors to facilitate the achievement of this obj it being clearly understood that nothing shall be d which may prejudice the civil and religious rights of ex ing non-Jewish communities in Palestine, or the rig and political status enjoyed by Jews in any other co try." In return for this favor England gained a Jew Legion, of doubtful importance in Allenby's campaign the Near East, and a thirty year headache. It was a p bargain for it touched off an Arab and Moslem hosti

the Anglo-Saxon world, presently manifested in the glo-Iranian oil and Suez Canal disputes, and whose l is not yet in sight.

In the Churchill White Paper of 1922 and the Mac-nald Paper of 1939, England squirmed beneath her h promises that were being interpreted to mean far re than the letter said. The Churchill Paper declared t the Balfour Declaration never intended that Palestine a whole should be constituted a Jewish National Home t merely that such a home be established in Palestine. at such a statement was deemed necessary is revealing regard to Zionist aims. In the MacDonald Paper Eng-d yielded to mounting Arab pressure by freezing Jew-population in Palestine at ⅓ of the total population.

The Balfour Declaration was the signal for the Third ave of immigration. The Zionism of these new immi-ants had been colored by the socialist and romantic vements of Europe and more than anything else they eaded the label of "middle class."

The Fourth Wave, beginning in 1925, proved to be a al wave. The city of Tel Aviv became a boom town. 1925 alone, 34,000 immigrants from eastern Europe en-ed Palestine. With the 1929 crash affecting Palestine severely as America, if not more so, the situation of e settlers became critical. Arab riots added to the dif-ulty. Nevertheless 1929 was to prove the turning int in the history of Zionism.

Anti-Semitism was growing in western Europe. Hit-had found the Jews a popular scape-goat for any fail-es in his program of aggressive nationalism. As a re-lt, growing apprehension sent the immigration figures y-rocketing year after year, and now increasing num-rs of Germans were joining those who came from east-n Europe.

England was caught in the squeeze. Her pledges to e Arab world were not exactly consistent with her omises to the Zionists. The MacDonald White Paper ught escape from the difficulty. And then the holo-ust of war crowded Zionism, together with all other traneous matters, into the background. England, fight-g for her very life, could give little attention to what as happening in Palestine.

With the war's end the pressures increased. Zionist essure in the United States managed to insert Zionist anks in the election platform of both major political rties and soon we were treated to the spectacle of our nited States government insistently urging the British rown to give away that which was the property of neith-.

Britain's only recourse was to turn both the Mandate d the attendant headaches over to the United Nations. nd so in 1948 the new nation of Israel raised the star of avid over its capital, Tel Aviv. Francis Bloodgood, in e Christian Century, summarizes, "The Zionists, by ilitary victory over the divided and squabbling Arabs, d by acts of terror such as the unpunished assassina-on of Count Bernadotte, established the new state of srael."

Since the establishment a state of war, interrupted at times by uneasy truces, has prevailed between Israel and the Arab world. No doubt, only the prestige of England's and America's combined military might, and the mutual jealousies of the Moslem nations, have prevented the swift political demise of the infant state, just as only the flow of dollars from what is left of the capitalistic world has prevented her economic collapse. Meantime Israeli ambitions grow apace.

Thus far we have dealt chiefly with background material and, I trust, the specific subjects assigned, namely the aims and implications of modern Zionism, will require fewer words than the establishment of the necessary background.

The major aim of Zionism, varying from time to time in extent, but never in nature; an aim now achieved, at least precariously, and in principle, is the establishment of Israel as a nation on Palestinian soil. Obviously that aim now transmutes itself into a demand for Israel's ancient boundaries.

Zionism has long declared a four-fold purpose in this basic aim of national existence: (1) That Palestine might serve as a physical haven of refuge for persecuted Jews; (2) that it might become the religious and cultural center for the Jews of the world; (3) that it might constitute a guarantee of Jewish group survival, which survival is endangered more by growing tolerance and social acceptance of the Jew in the western world than it ever was by persecution; and (4) that it might serve as a normalizing agency for Jews outside Palestine.

What the implications of such an establishment of a political state with claims upon the spiritual loyalties of people living outside its geographic bounds are is not something that needs elucidation to a conference of Lutheran pastors. While Zionism has been fond of drawing analogies with the interest shown by Irish-Americans in Irish freedom, or Polish-Americans in the liberation of Poland, the only true analogy to the total Zionist program is the Vatican State. There alone you have the parallel of a soverign state, geographically insignificant, materially impotent, exerting an exaggerated influence in world affairs solely because of its claim upon the spiritual loyalties of the citizens of other nations. Naturally, world Jewry being no larger numerically and no more aggressively evangelistic than it is, we do not anticipate any such dangers from Palestine as we perceive in the Vatican. But for the American Jew it created the same sort of problems as exist for the American Roman Catholic. In the September 1949 Reader's Digest, Alfred W. Lilienthal asks, "Now that such a state exists what am I? Am I still only an American who believes in Judaism? Or am I—as extreme Zionists and anti-Semites alike argue—a backsliding member of an Oriental tribe whose loyalty belongs to that group." That this is no idle question is evident in the statement of Dr. Margoshes, an executive of the American Section of the Jewish Agency, that the objective is "to Zionize world Jewry . . . to establish Zionist hegemony over the developing Jewish community throughout the world."

Such are the implications of Zionism as they appear to

the Jews themselves. In the minds of many Christians, the implications of Zionism must include an interpretation of the restablishment of Israel as a nation in the light of eschatological prophecy. It is ground onto which I venture with fear and trembling.

As I have pointed out, as far as the Zionists themselves have been concerned, the political approach to the problem has been paramount and the religious issues or the prophetic implications, have been no more than a faint overtone. But the Christian fundamentalist school of prophetic interpretation has seized the opportunity to emphasize the events as the fulfillment of prophecy and as a mighty sign of the imminence of the last days. The following quotation from Dr. Wilbur M. Smith's, "World Crisis and the Prophetic Scriptures," seems typical of this school of thought, "And thus do we behold, in this our day, the vital seed of the Word of God which was deposited in the resisting soil of four thousand years ago, uttered to Abraham; thirty-five hundred years ago, in the prophetic utterances of Moses and twenty five hundred years ago, through the prophets of Israel and Judah. Thus do we behold this vital seed, declaring that Israel would return to her land for a final abiding, though opposed by the mighty empires which surrounded her, repudiated by her in her idolatrous unbelief, and often afterward ridiculed by Jew and Gentile. We behold this seed now bursting up through the rubbish of the disasters and persecutions of centuries, bearing the fruit of a new nation, Israel, a million of her people trekking back to Zion in one generation, the Hebrew language revived, the Levitical law enforced, the city of Jerusalem its capital, the Sabbath observed, and the Messiah hoped for. God has again confirmed His Word. When ye see these things, know that the coming of the Lord draweth nigh. What the Lord said to Jeremiah (1:10) is true of a prophetic Scriptures: See, I have this day set thee over the nations and over the kingdoms, to pluck up and break down and to destroy and to overthrow, to build and to plant."

I must confess that I find myself repelled by the manner in which Dr. Smith forces history into his own preconceived prophetic mold. To point a few examples in the foregoing paragraph. The number of Jews returning to Palestine in the past generation falls quite a bit short of a million. (Dr. Smith's own figures for 1948 are 843,000 total population, Jew and Gentile, in Israeli.) Even if we allow the round number, that would still leave more than twice as many Jews in New York City as in all Palestine. That hardly constitutes a mass movement of the remnant of Israel. The Levitical law is not enforced, in fact those who demand its enforcement are a minority party in Israeli with only 166 seats in the Knesset. To say Jerusalem is the capital is, at least, premature. Nor is the ancient Sabbath law spiritually observed. And as for the Messianic hope, from its beginning Zionism has been almost completely divorced from that. Smith says, "Israel would return to her land . . though opposed by the mighty empires which surround her;" history says the modern state of Israel was set up as the result of t direct intervention in her favor of the world's two mo powerful empires, Britain and the United States, with t third, Soviet Russia, at least giving tacit consent. Smi says, "No one knows, humanly speaking, why Israel w (in the Arab-Jewish war). She now possesses vast are in Palestine, she has her own government, which is s up in a city carrying the name of what is to her the mo sacred spot on earth, Jerusalem." The truth is her "va areas" are less in extent that the state of Connecticut; a unless something significant has occurred since I wro this, the official capital is Tel Aviv, and the Arab-Jewi war is not over yet but only suspended temporarily. T United Nations policy still calls for the internationaliz tion of Jerusalem. The limited Jewish victory over "t divided and squabbling Arabs" with modern weapo smuggled from America was hardly unpredictable. Wh an air force defeats a camel corps it is hardly an occasi to cry "miracle."

When contemporary history has been treated in such cavalier fashion, perhaps we can be excused for looki with a jaundiced eye at a man's predictions of things come. Briefly his outline in regard to Palestine is th The restoration of Israel, now accomplished, will be pe manent. The complete possession of Jerusalem and t rebuilding of the Temple there will follow in due cour That will touch off a world-wide attack on the city. T international conflict which will center around Jerusale will be the most devastating the world has ever seen. T nations of the world will move to establish a world ca tal in Jerusalem and Christ's final and greatest ener will rule there in an international dictatorship. In the built Temple, the anti-Christ, heading a world religi similar to that advocated by Justice Vinson, will establ his headquarters. The Old Testament sacrifice ritu which will have been reestablished by the Jews when th rebuild the temple, will be abolished once more by Anti-Christ as he sets himself up as God.

Finally with his destruction will come the mass co version of Israel and the beginning of Christ's millenn reign on the ancient earthly throne of David.

Perhaps my mind has been conditioned too long by altogether different approach to the interpretation prophecy, but I find Dr. Smith's predictions fantastic, concept of what constitutes proof esoteric, his handling history devoid of any sense of proportion, and his ex getical techniques, to say the least, startling. His po tion, which I believe is typical of a large group of fun mentalist seers, leaves me unimpressed. I remain of conviction that modern Zionism is no more than a pol cal phenomenon, and that the establishment of the Isra nation may be of vital and growing concern to us American citizens, but that it has no particular sign cance and requires no readjustments of our interpretat of Scripture. That we are living in the last times d not need added proof from such a disputed point in p phecy.

The Doctrine of the Lord's Supper According to Our Confessions

Walter G. Tillmanns

There have been of late some differences of opinion among Lutherans in America as to what constitutes the true doctrine concerning the Lord's Supper. ne have been leaning towards the Roman Catholic doc- ıe of trans-substantiation and some have propounded heresies of the "gross and subtle" Calvinists.

n the following article I have endeavored to describe at our Lutheran Confessions have to say concerning s Sacrament. I know, of course, that our Confessions not infallible. With the Formula of Concord I con- s:

> We believe, teach, and confess that the sole rule and standard according to which all dogmas together with all teachers should be judged are the prophetic and apostolic Scriptures of the Old and the New Testament alone. (1)

d furthermore:

> The Holy Scriptures alone remain the only judge, rule, and standard, according to which, as the only test-stone, all dogmas must be discerned and judged. (2)

t since all of us subscribe to these Confessions and mise to abide by the teaching of the Lutheran Church our ministry, it may be good to refresh our memory in ard to our doctrine of the Lord's Supper. And until se Confessions have been proved wrong by Scriptures should firmly abide by their dogmas. They are the nd that firmly binds us together in the Lutheran urch.

I

First of all, let us look at the names which our Con- sions give to this Sacrament, It is called the Testa- nt of Christ, the Lord's Supper, the Sacrament of the tar, the Mass, the Liturgy, the Eucharist, the Sacrifice Praise, Holy Communion, Synaxis, and Agape. Some these appellations are familiar to our ears, others not. l of them (with the possible exception of Mass) describe ignificant aspect of the Sacrament.

It is called the Testament of Christ, because it is the st important legacy of Christ to us. This is repeated ain and again throughout the articles dealing with this crament. In discussing the use of both kinds in the rd's Supper Melanchthon asks:

> Why is the use of the other kind prohibited (by the tholics? Why is the ordinance of Christ changed, es- cially since He Himself calls it His Testament? (3)

In the Formula of Concord the Lord's Supper is often called the Testament of Christ (4,5).

The name Lord's Supper, Holy Supper, or Sacrament of the Altar are as commonly used today as they were four hundred years ago. The term Lord's Supper implies that it was instituted by the Lord for us to eat and to drink, that it is a Holy Supper, and the term Sacrament of the Altar describes the place where it is celebrated.

The Roman Catholic term Mass is retained especially in the Augsburg Confession and its Apology (6). It is derived from the Latin "Missa est" which was part of the Communion Liturgy.

The expression Liturgy for Holy Communion occurs in Melancthon's Apology under the rubric *De Vocabulis Missae* (Of the Terms of the Mass). Here he writes:

> Leiturgia, so the Papists say, signifies a sacrifice, and the Greeks call the Mass, Liturgy . . . Let us speak of this word 'Liturgy'. This word does not properly signify a sacrifice, but rather the public ministry, and it agrees aptly with our belief that the minister who consecrates gives the body and blood of the Lord to the rest of the people. (7)

Thus the term Liturgy implies that the Lord's Supper is a service which is rendered to the faithful (and not a sacrifice, as the Roman Catholics believe.)

The word Eucharist is still used today, although not as frequently in our circles as in Episcopal and Catholic circles. The Augsburg Confession, Art. XXIV, refers to I Cor. 11, 27 and adds, "Paul severely threatens those who deal unworthily with the Eucharist" (8). A clear definition of this term is found in the Apology. Under the heading, "What the Fathers thought concerning sacrifice" Melanchthon writes:

> They openly testify that they are speaking of thanksgiving. Accordingly they call it a Eucharist . . . . A Eucharistic sacrifice does not merit reconciliation, but is made by those who have already been reconciled. (9)

And again:

> Piety compares both what has been given and what has been forgiven, i.e., it compares the greatness of God's blessings and the greatness of our evils, sin and death, with each other and gives thanks. And hence the term Eucharist arose in the Church. (10)

But besides being a Sacrifice of Thanks the Lord's Supper is also a Sacrifice of Praise. The term Sacrifice of Praise is synonymous with Eucharist. Melanchthon says:

> For just as among the sacrifices of praise, i.e. among the praises of God, we include the preaching of the Word so the reception of the Lord's Supper can be called a Sacrifice of Praise or Thanksgiving. (11)

Synonymous are also the well-known words Holy Communion and Synaxis. The significance of the former is clear to us. The latter term is used in its Greek original several times by Melanchthon. "Epiphanius", he writes, "says that SYNAXEIS, i.e. assemblies for Communion were appointed by the Apostles" (12), and in the article *De Vocabulis Missae* he complains about the Catholics:

Why do they here omit the old appellation **synaxis**, which shows that the Mass was formerly a Communion of many? (13)

The oldest term for Holy Communion is probably the term AGAPE. Concerning the word Melanchthon writes:

Coming together, they (the early Christians) brought bread, wine, and other things as the Canons of the Apostles testify. Thence a part was taken to be consecrated; the rest was distributed to the poor . . . . And on account of such contributions it appears also that the Mass was elsewhere called AGAPE, i.e. the Feast of Love. (14)

II.

What do our Confessions teach concerning this Sacrament? They teach first of all, that it was instituted by Christ Himself. This fact is more important for the whole Lutheran doctrine of the Lord's Supper than it appears at first sight. Melanchthon declares in the Apology, Art. III:

In the Church the Lord's Supper was instituted that by remembrance of the promises of Christ . . . faith might be strengthened in us, and we might publicly confess our faith, and proclaim the benefits of Christ, as St. Paul says I Cor. 11:26. (15)

And we all know the passage from the Small Catechism: "It is the true body and blood of our Lord Jesus Christ . . . instituted by Christ Himself". (16)

This institution by Christ Himself is the most important fact in the Sacrament. Again I am quoting from the Small Catechism: "It is not eating and drinking . . . but the words which stand here: Given and shed for you . . . . He that believes these words has what they say". (17) And in the Large Catechism Luther asks: "What are these benefits? and Who is to receive it?", and answers:

All these (benefits) are established by the words by which Christ Himself has instituted it, and which everyone who desires to be a Christian and to go to Holy Communion should know. (18)

Then the Words of Institution are quoted verbatim.

Our doctrine of the Lord's Supper stands firmly upon these Words of Institution. "I go to the Sacrament", Luther says, "trusting not in my faith, but in the words of Christ". (19) And again:

Here we do not wish to enter into controversy and contend with the traducers and blasphemers of this Sacrament, but to learn first what is of the greatest importance, namely, the the chief point is the Word and ordinance or command of God . . . . Therefore, just as the Ten Commandments, the Lord's Prayer, and the Creed retain their nature, although you never keep, pray or believe them, so also this venerable Sacrament remains undisturbed, so that nothing is detracted or taken from it, even though we employ and dispense it unworthily. (20)

Thus the Fathers of our Church could confess years l in the Formula of Concord:

The grounds on which we stand against the Sa mentarians in this matter are those which Dr. Luther laid down in his Large Confession concerning the Lo Supper. . . . We believe, teach, and confess that the b and blood of Christ are received with the bread and w not only spiritually by faith, but also orally . . . as words of Christ clearly show, when Christ gives direc to take, eat, and drink. . . . (21)

From its inception our Church has insisted upon doctrine, namely, that the Words of Institution must understood literally, not figuratively. Our Church c fesses that no man has the right to interpret these wo in his own way, but that every Christian must acc them in the way in which they are written. The Form of Concord insists that "these words of our Lord Savior Jesus Christ . . . must not be understood otl wise than in their usual, proper, and common signif tion". (22) Therefore, all pastors are instructed that the administration of the Holy Supper the Words of stitution are to be publicly spoken . . . and should in way be omitted". (23) This literal interpretation of Words of Institution is later re-emphasized in the *Ch liche Visitationsartikel* of 1952 which were appended the Book of Concord (24).

According to our Lutheran belief "the blessing (of elements) occurs through the recitation of the Word Christ" (25), but "no recitation of the minister produ the presence of the body and blood of Christ in the H Supper, but that is to be ascribed only and alone to the mighty power of our Lord Jesus Christ". (26)

The Words of Institution, spoken at the first H Supper, are efficacious for all times.

The true and almighty words of Jesus Christ w He spoke at the first institution were efficacious not at the first supper, but they endure, are valid, ope and are still efficacious, so that in all places where Supper is celebrated according to the Institution of Cl and His words are used, the body and blood of Christ truly present, distributed, and received, because of power and efficacy of the words which Christ spok the first Supper. (27)

This Holy Supper is not a sacrifice for the atonem of sins. In the second part of the Augsburg Confess Art. XXIV, our Fathers confess:

There was also added the opinion (among Catho which infinitely increased private Masses, namely, Christ, by His passion, had made satisfaction for orig sin, and instituted the Mass wherein an offering sh be made for daily sins, venial and mortal. From this arisen their common opinion that the Mass takes a the sins of the living and the dead . . . . Concer these opinions our teachers have given warning that depart from the Holy Scriptures and diminish the g of the passion of Christ . . . . Scripture teaches tha are justified before God through faith in Christ, whe believe that our sins are forgiven for Christ's sake. if the Mass takes away the sins of the living and the by the outward act, justification comes of the wor Masses, and not by faith, which Scripture does not al (28).

Sacrament is also not a mere sign of friendship among evers, as many Protestants then and now teach. Melhthon states in his Apology:

Some clever men imagine the Lord's Supper was ituted . . . (as) a feast of friendship among Christians, use banquets are signs of covenant and friendship. this view is a secular view; neither does it show the f use of the things delivered by God . . . . The Sacents are signs of God's will toward us, and not merely s of men among each other. (29)

concern of the Reformers for a clear understanding he Real Presence of the body and blood of Christ is vn in numerous places in our Confessional Books. Augsburg Confession states the doctrine briefly (30). anchthon reiterates it a number of times in the logy, e.g. that "in the Lord's Supper the body and d of Christ are truly and in substance present, and truly tendered with those elements which are seen, ely, bread and wine, to those who receive the Sacrat". (31) And he says:

For since Paul says, I Cor. 10:16, that the bread is communion of the Lord's body, etc., it would follow, he Lord's body were not truly present, that the bread ot the communion of the body, but only of the spirit Christ . . . . (But) we speak of the presence of the ing Christ for we know that death hath no dominion r Him, Rom. 6:9. (32)

he Smalcald Articles Luther restates this doctrine of Real Presence. (33) And everyone knows his conion of the Real Presence in the Small Catechism. (34) The Formula of Concord discusses this doctrine often at some length. It warns against the interpretation t the bread signifies the absent body of Christ and the e the absent blood of Christ, and states "that on act of the Sacramental Union, they are truly the body l blood of Christ" (35). This presence of Christ in the ly Supper is "not physical or earthly . . . nevertheless s true and substantial, as the words of His Testament d" (36). His body and His blood are

lly eaten and drunk in the bread and wine, even ugh the ministers or those who receive it, should not ieve it or otherwise misuse it. (37)

e reason why we teach that the Real Presence is "under bread, with the bread, in the bread, etc." is that by ans of these carefully chosen expressions "we reject papistic transubstantiation and the sacramental union the unchanged bread and wine with the body of rist" (38). From Paul's statement in I Cor. 10:16,

clearly learn that not only the cup which Christ bless- at the first Supper, and not only the bread which rist broke and distributed, but also that which WE eak and bless, is the Communion of the body and blood Christ, so that all who eat this bread and drink of this p truly receive, and are partakers of, the true body and od of Christ. (39)

is Real Presence of Christ we call the Sacramental Un-. The Confessions define this term as follows:

(The presence of Christ) with the bread and wine is t a personal union, as that of the two natures of Christ, t as Dr. Luther and our theologians in the Articles of greement in the year 1536 and in other places call it *ramental unionem*, that is a Sacramental Union. (40)

The doctrine that not only the good, but also the wicked receive the body and blood of Jesus Christ in Holy Communion, has often been attacked by other Protestants. Luther says in the Smalcald Articles, Part III, Art. VI, that the body and blood of Christ "are given and received not only by the godly, but also by wicked Christians". This is the logical conclusion at which he arrives when he considers the fact that the "Lord's Supper is not founded upon the holiness of men, but upon the Word of God" (41). The Formula of Concord, after quoting I Cor. 11:27, 29, states:

As St. Paul says, that even the unworthy partake of the Sacrament, (the Lutherans) hold that also the unworthy receive the body and blood of Christ, where the institution and command of the Lord Christ are observed. But such persons receive them unto condemnation, as St. Paul says; for they misuse the Holy Sacrament. (42)

Thus the false teaching of the Sacramentarians that "unbelieving and impenitent, wicked Christians, who only bear the name of Christ, but do not have the right, true, living, and saving faith, receive in the Supper not the body and blood of Christ, but only bread and wine" (43) is rejected. The *Christliche Visitationsartikel* of 1592 also condemn the erroneous and false doctrine of the Calvinists that "the unworthy . . . receive nothing but bread and wine."

Finally a few words about the Roman Catholic teaching that the celebration of the Mass is effective *ex opere operato,* without the presence of the person whom it is to benefit. In the Apology under the title "Of the Mass for the Dead" Melanchthon deprives this Roman abomination of its foundation and with it destroys a good part of the doctrine of Purgatory. He writes:

Our adversaries have no testimonies and no command from Scripture for defending the application of the ceremony for liberating the souls of the dead, although from them they derive a tremendous revenue. Nor, indeed, is it a light sin to establish such services in the Church without the command of God and without the example of Scripture, and to apply to the dead the Lord's Supper, which was instituted for commemoration and preaching among the living. This is to violate the Second Commandment by abusing God's Name . . . . It is a dishonor to the Gospel to hold that a ceremony *ex opere operato* without faith, is a sacrifice reconciling God, and making satisfaction for sins. It is a horrible saying to ascribe as much to the work of a mere priest as to the death of Christ . . . (44).

Luther sums it up very nicely when he calls the Roman Mass "this dragon's tail, which has begotten a numerous vermin-brood of manyfold idolatries" (45).

A few words should also be said about the false teachings which are rejected by our Lutheran Confessions. These false teachings are with us today, as they were with the Reformers 400 years ago. The two main heresies of the Catholics on the one side, and the Reformed Churches on the other have been briefly touched upon. Here is the list of all false teachings, taken from the Epitome of the Formula of Concord:

We reject and condemn all the following erroneous articles which are opposed to. . .the simple faith, and the pure doctrine concerning the Lord's Supper.

1. The papistic transubstantiation, when it is taught . . . that the bread and wine lose their substance . . . and are thus annihilated . . . and changed into the body of Christ.

2. The papistic sacrifice of the Mass for the sins of the living and the dead.

3. The sacrilege whereby to laymen one form only of the Sacrament is given . . . and the cup is withheld from them.

4. That the words of the Testament must not be understood as they read, but that they are obscure expressions (as the Sacramentarians teach).

5. That in the Holy Supper the body is not received orally with the bread . . that the body of Christ is received only spiritually.

6. That the bread and wine are nothing more than tokens by which Christians recognize each other.

7. That the bread and wine are only figures of the far absent body of Christ.

8. That the bread and wine are no more than a memorial through which we are assured that when faith elevates itself to heaven, it there becomes partaker of the body and blood of Christ . . . .

9. That the assurance and confirmation of our faith . . . occur through the external signs of bread and wine alone, and not through the true present body and blood of Christ.

10. That only the power, and merit of Christ are distributed.

11. That the body of Christ is so enclosed in Heaven that it can in no way be at one time in many or all places on earth where His Holy Supper is celebrated.

12. That Christ has not promised, neither could he effect the real presence of His body and blood.

13. That God is not able to cause His body to be present.

14. That not the words of Christ, but faith make the presence of the body and blood in the Holy Supper.

15. That believers must not seek the body and blood in the bread and wine, but raise their eyes from the bread to heaven and there seek the body of Christ.

16. That impenitent Christians do not receive the body and blood.

17. That the worthiness of the guests at the Lord's Table consist not only in true faith, but also in the external preparation of men.

18. That even true believers . . . can receive this Sacrament to their judgment, because they are still imperfect in their outward life.

19. That the external visible elements should be adored (!)

20. The Capernaitic eating of the body and drinking of the blood (46).

III.

The celebration of the Lord's Supper unlike that of the Passover is not limited to certain seasons or Sundays. The Large Catechism states:

Because Christ says, "As oft os ye do it", it is implied that we should do it often; and it is added for the reason that He wishes to have the Sacrament free, not limited to special times, like the Passover of the Jews which they were obliged to eat only once a year. (47)

We should feel constrained to partake of it often. Only those who believe that they have "no sin, no flesh, no devil, no world, no death, no danger, no hell" (48) will refuse the Sacrament. Luther further declares:

If you are heavy-laden and feel your weakness, the go joyfully to this Sacrament and obtain refreshmen consolation, and strength. For if you wait until you ar rid of such burdens, that you might come to the Sacra ment pure and worthy, you must forever stay away. (49

How often should a Christian go to Communion? Lu ther offers the following suggestion: "Whoever does no seek or desire the Sacrament at least some four times year, it is to be feared that he despises that Sacramen and is no Christian". (50) This is the minimum require ment. At another place it is stated that the Sacrament offered every Sunday in most Churches.

There are, however, those who do not feel the inwar desire to go to Holy Communion and are worried abou it. They are sincere Christians. Luther advises them:

If you cannot feel it, at least believe the Scripture they will not lie to you, and they know your flesh bette than you yourself. St. Paul says in Rom. 7:18: "I kno that in me, that is in my flesh, dwelleth no good thing If St. Paul may speak thus of his flesh, we do not propos to be better nor more holy. (51)

The partaking of Holy Communion should be entirel voluntary. Neither time nor place should be prescribe Although Luther enjoins every one to partake of it, H declares expressly:

We are to force no one to believe, or to receive th Sacrament, nor fix neither law, nor time, nor place for i but are to preach in such a manner that of their ow accord, without our law, they will urge themselves an as it were, compel us pastors to administer the Sacra ment. (52)

This basic Christian freedom is repeated again and aga in the Large Catechism (53). Luther had a tremendou trust in the power of the Word of God when it wa preached pure and undefiled. In the conclusion of th Preface to the Catechism he admonishes the pastors:

Hence you must not make any law in this matter, the Pope does. Only set forth clearly the benefit an harm, the need and use, the danger and blessing, connec ed with this Sacrament, and the people will come themselves without your compulsion . . . . Therefo look to it, ye pastors and preachers. Our office is no become a different thing from what it was under the Pop it is now become serious and salutary. Accordingly now involves much more trouble and labor, danger an trials, and, in addition thereto, little reward and gratitud in the world. But Christ Himself will be our reward, we labor faithfully. (54)

The benefits which those, who believe, receive a summed up in the well-known passage of the Small Cat chism, "namely, that in the Sacrament forgiveness sins, life and salvation are given us through these Wor (of Institution). For where there is forgiveness of sin there is also life and salvation" (55). Melanchthon say in the Apology that the Lord's Supper was also institute "that by remembrance of the promises of Christ . . . fai might be strengthened in us, and we might publicly co fess our faith" (56) and he quotes I Cor. 11:26: "As o ten as ye eat this bread and drink this cup, ye do sho the Lord's death". Yes, faith "is conceived . . . throug absolution, through the hearing of the Gospel, and throug the use of the Sacraments" (57), or negatively, "Th

rament was instituted to console and comfort terrified ds" (58).

But the thing to keep in mind is that all these pro- es and benefits are meant for you — FOR YOU. And h Luther we may sum up:

This promise ought most strongly to incite and en- rage US. For here stand the kind and precious words . given for YOU; . . . shed for YOU. These words are preached to wood and stone, but to ME and YOU; else might just as well be silent and not institute a Sacra- nt at all. Therefore consider and put yourself into s YOU, that He may not speak to you in vain. (59)

All Lutheran pastors subscribe to the Confessions of our Church and promise to abide by their doctrines. As regards the Lord's Supper we should all take our stand with Luther:

If a hundred thousand devils, together with all the fanatics, should rush forward, crying, How can bread and wine be the body and blood of Christ? etc. etc., I know that all the spirits and all the scholars are not as wise as is the Divine Majesty in His little finger. Now here stands the Word of Christ: "TAKE EAT, THIS IS MY BODY. DRINK YE ALL OF IT, THIS IS THE NEW TESTAMENT IN MY BLOOD". Here we abide and would like to see those who will constitute themselves His masters, and change the Words which He has spoken. (60)

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Note: The references are to the Latin text of the Book of Concord as found in Mueller's German Edition and in the Concordia Triglotta.

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C.A. XXIV 12
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Apol. XXIV 33
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Cat. Min. VI 8
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33. Art. Sm. Pars. III, Art. VI
34. Cat. Min. VI
35. F.C. Epit. VII, 7
36. F.C. Epit. VIII 17
37. F.C. Sol. Decl. VII, 32
38. F.C. Sol. Decl. VII, 35
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40. F.C. Sol. Decl. VII, 38
41. Cat. Maior V 16
42. F.C. Sol. Decl. VII, 16 quoting the F. C. of 1536.
43. F.C. Sol. Decl. VII, 123
44. Apol. XXIV 89
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46. F.C. Epit. VII 25 squ.
47. Cat. Maior V 47
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53, Cat. Maior V, e.g. 42,47
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55. Cat. Min. VI 5 squ.
56. Apol. III 89
57. Apol. XII 42
58. Apol. XXII 10
59. Cat. Maior V 64
60. Cat. Maior V 12.13

A Letter

Dec. 25, 1951

ear Pastor Dell:

I regret exceedingly the seeming apathy and indifference of our Lutherans toward our Church paper, the Lutheran Outlook, making it necessary to discontinue publication on Feb. 1st, if 1,000 new subscribers are not had that time. I do not question the good judgment of our executive committee in taking this step. But, I do hate see it happen. I wish our Lutheran pastors in our onference would come to the rescue. The laymen would, am sure, if it were brought to their attention. The uth is, that most laymen do not know that the paper exts, and how to call it to their attention is the $64 quesn.

I have been a subscriber to this fine paper for many ears, and it is one of the most welcome visitors we have our home. I am enclosing a check for $10.00, for hich kindly renew my subscription, and also add the follwing:

(Four addresses follow)

Now I would like to do my share toward the "rescue" operation. If you would like to send out cards, costing two cents each, to our 4,651 ordained ministers in the Conference, or of those of these who are not subscribers, I will foot the bill up to $100.00. If you could afford to stretch this to include a sample copy, it may be more effective, but that can't be done for the amount I suggest.

The January issue should be draped in *black*. It should contain an even stronger message from Oscar A. Benson than what he had in the December issue. It should be a last minute call to arms . . to reach the folks by Jan. 15th . . . a sort of Paul Revere issue. Get hold of an expert in promotion . . and figure out something sensational . . . something that will take hold . . . and I think you can save it.

God bless you, Rev. Dell, for your good work in past, and let us both pray that our good people will make it possible for you to continue the paper in the future.

Sincerely yours,

Algot J. Bowman, Monmouth, Ill.

The Son and Spirit of God in the Old Testament

George Drach

I. *The Old Testament Son of God*

The uniqueness of the people of Israel was based on and characterized by their relationship to Jehovah. This relationship may be described as follows: Jehovah is the Heavenly Father and Israel is His first-born son. The use of this designation "first born son," indicates that Israel was Jehovah's nation above all other nations, chosen by Him to be a peculiar people as a holy nation.

On Mount Sinai Moses was instructed to speak for Jehovah and say to the Israelites: "Now therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests and a holy nation." Again and again in the course of the history of Israel Jehovah emphasized the requirement of holiness saying: "Ye shall be holy for I am holy." In this respect He wanted His first-born son to be like Him.

The Old Testament fatherhood of God embraced not merely a physical relationship as Creator to His creatures, implied in the words "all the earth is mine", but particularly and peculiarly an ethical relationship of holiness. Sonship with Israel was established because Jehovah wanted a nation to which He could reveal Himself in all His holiness through the law. This sonship relationship was inaugurated when Jehovah sent Moses back to Egypt and instructed him to say to Pharaoh: "Thus saith Jehovah, Israel is my son, even my first-born son; and I say unto thee, let my son go that he may serve me." It is significant that Israel is called God's first-born son, implying that other nations might acquire sonship later. Therein, in a sense, is a messianic prophecy.

Moses in his leadership made every effort to impress upon Israel its divine sonship. In the song of Moses, recorded in Deuteronomy 32, he reprimanded the Israelites for their disobedience and disloyalty as a "perverse and crooked generation." "Do ye requite the Lord, O foolish people and unwise?" he exclaimed. Then recalling to them their sonship obligation he asked: "Is not He thy Father that hath bought thee? Hath He not made thee and established thee?" It is evident, therefore, that in the origin and history of Israel all the revelations and acts of Jehovah were intended to establish and perpetuate His fatherhood and their sonship.

The prophets of the Old Testament returned again and again to the theme of Israel's divine sonship. Isaiah prays: "But now, O Lord, Thou art our Father. We are the clay and Thou our potter; and we all are the wor of Thy hand." Recalling how Jehovah had led His pe ple by the hand of Moses, Isaiah exclaims: "Doubtle Thou art our Father, though Abraham be ignorant of and Israel acknowledge us not. Thou, O Lord, art ou Father, our Redeemer ; Thy name is from everlasting Jeremiah introduces Jehovah as saying: "I am a Fath to Israel." Hosea refers to the exodus as an act of th fatherhood of Jehovah, who declares: "When Israel wa a child, then I loved him and called my son out of Egypt For Malachi, the last prophet, the sonship of Israel is a serted in the question and exclamation: "If I then be father, where is mine honor?" "Have we not all on Father!"

Thus Israel from the exodus to the close of prophec claimed divine sonship. Sometimes individuals are cal ed "the children of the Lord, your God", but they are regarded as being included in the totality of the race ar thus partakers of its prerogatives as an "holy people, peculiar people above all the nations that are upon th earth." Collectively not individually they had standin as the chosen and elect people.

Sons Of God

From the very beginning of the history of the huma race there lived those who were called "sons of God." was in the days of Enos, the grandson of Adam, that "m began to call upon the name of the Lord", or as anoth version puts it, "called themselves by the name of th Lord." For the time being they were the holy people the earth. But they soon degenerated and lost the holiness and sonship. It is written that "the sons of Go saw the daughters of men that they were fair; and the took them wives of all which they chose." Then oc curred, as it were, the second fall of man into sin und the evil influence of worldly women until "God saw th the wickedness of man was great in the earth". The whole imagination and the purposes and desires of the hearts "were only evil continually." So God was oblige and determined to start all over again with the only ma who possessed holiness, for "Noah was a just man an upright in his generation, and Noah walked with God Therefore Noah "found grace in the eyes of the Lord With him a new generation of sons of God, of holy peopl of a chosen race, was to begin. Alas, history repeate itself. Noah's descendants could not qualify as sons God.

With His call to Abraham God made His final O

ament experiment. The children of Israel became chosen people by whom the world-wide brotherhood nan under the fatherhood of God was to be realized rding to the emphatic and repeated promise to Abra-: "In thee shall all families of the earth be blessed"; thy seed shall all nations of the earth be blessed."

Later in the history of the people of Israel the desig-on "son of God", as applied to the Israelites as a le, was limited and transferred to David, the king of el, as the representative and ruler of the people of . In the second Psalm we hear David singing of his and consecration, as he perceives the assurance of ovah saying: "Thou art my son. This day have I be-en thee." Then he hears Jehovah express for his n what is the theocratic goal of Israel as a nation: "I l give thee the heathen for thine inheritance and the rmost parts of the earth for thy possession." Threat-g all other kings and rulers who fail to "serve the d with fear and rejoice with trembling", David calls n them to acknowledge his divine commission by a ure of submission, namely by kissing him, the son of l, "lest he be angry and ye perish from the way when wrath is kindled but a little." This Psalm is interpre-by the author of the epistle to the Hebrews as messi-, definitely pointing to Jesus Christ as the incarnate of God.

Another Psalm from the point of view which we are sidering, is the 89th Psalm, in which the writer cele-tes the anointed kingship of David. He declares that id's kingdom will be victorious over all enemies and t it will be of eternal duration. David is introduced as ring Jehovah saying: "I have found David my ser-t; with my holy oil have I anointed him." "He shall unto me: Thou art my father, my God, and the rock my salvation. Also I will make him my first-born, her than the kings of the earth. My mercy will I keep him forevermore, and my covenant shall stand fast h him." "His seed shall endure forever and his throne the sun before me." This Psalm, therefore, also is initely messianic, referring not only to Solomon and other kings of Israel but also and more especially to us Christ, son of David, the kingdom of whose reign of unlimited power and authority in heaven and on th.

As for King Solomon, the prophet Nathan, speaking David concerning his successor, declared that Jehovah l said: "I will establish the throne of his kingdom for-r. I will be his father and he shall be my son." Thus use of the Old Testament title "son of God" prepared way for its application in a new and unique sense to us Christ as the promised Messiah.

THE INCARNATE SON OF GOD

It is intensely significant that concerning Jesus the gel Gabriel said to the Virgin Mary: "He shall be great d shall be called the Son of the Highest." Then to nounce Jesus' inheritance of this title from his earthly cestor, King David, the angel continued: "The Lord God shall give unto Him the throne of His father David and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

That in Jesus was summed up all that was meant in the Old Testament title "son of God", as applied to Israel as a whole, is depicted in the flight to Egypt and back again, to fulfill what the prophet Hosea had predicted, saying: "Out of Egypt have I called my son." Thus, what Israel as a whole failed to realize by its calling out of Egypt as the chosen people, the holy nation, that Jesus as the Son of Man and, therefore, the representative of all men and nations, accomplished in his life and mission on earth. Moreover, what King David and his successors as representatives of their nation, failed to accomplish, was undertaken with success by the son of David who fulfilled the requirements of the messianic call and commission. So the title Son of David, as applied to Jesus, implied divine sonship. This was sensed at least to some degree by those who appealed for divine help to Jesus as the son of David: the woman of Canaan, the two blind men, blind Bartimaeus, the blind beggar by the wayside.

It needed only the heavenly testimony of the Father Himself to establish forever the right of Jesus to bear in the supreme sense the title of the Son of God. Both at the baptism by John in the Jordan river and on the Mount of Transfiguration the Father declared in an audible voice from heaven: "Thou art my beloved son" and again "This is my beloved son."

John the Evangelist, the intimate disciple, with his keen spiritual insight, penetrated into the fuller meaning of the title as applied to Jesus Christ, when he employed the unique designation: "The Only Begotten Son of God." No one else was given or can claim that title, for it is the title of the one and only Mediator between God and man, the title of the true Messiah, who is the divine Saviour and King of all men and nations. It is the exalted title of Him alone who could say: "He that hath seen me hath seen the Father; I and the Father are one."

Godly men in the beginning of time were called "sons of God"; Israel, the chosen nation, was called the "first-born son of God"; King David enjoyed for himself this same title : But there never was and never again will be one who bears the title of "The Only Begotten Son of God." That is the profound significance of the designation "Only Begotten."

If any one desires to delve farther into the mystery of this title as it applies to the relationship of the Father and the Son in the Godhead, let him remember that "human language fails to do more than simply suggest what is involved." Without doubt the most succinct and at the same time the most comprehensive theological statement of the divine sonship of Jesus Christ is to be found in the Nicene Creed: "God of God, Light of Light, Very God of Very God, Begotten not made, being of one substance with the Father by Whom all things were made; Who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man."

The Christ-child is the incarnate Son of God. This is the mystery of the Christian religion: God manifested in the man Jesus, holy and anointed as Christ, Messiah and King of all nations and men, Who alone is to be worshipped and served as Lord and Saviour of the world, in and through whom His believers and followers become the children and heirs of God as joint-heirs with Christ unto life eternal.

II. The Holy Spirit in the Old Testament

In The Creation

In the beginning God created the heavens and the earth through His Word by His Spirit. The Genesis account of the creation clearly and definitely indicates this process. The medium of creation was God's spoken word. Spoken words are the expression of the controlling will and carry with them the influence which generates that which the words express. "God said", repeated for each day of creation, presents the creation from beginning to end as a deliberate act of the mind of God, an act solely of His own free will, an act of His personal, conscious purpose, an expression of His almighty power. And so all Christians confess: "I believe in God . . . Almighty, Maker of heaven and earth." St. John at the very beginning of his Gospel associates the Son of God with the creation by calling Him "The Word." He writes: "In the beginning was the Word and the Word was with God and the Word was God. He was in the beginning with God; all things were made through Him and without Him was not anything made that was made." That is what the New Testament reads into the account of the creation, because Jesus Christ from the beginning is the Mediator between the Father and His earthly creatures, and the Word is the expression of this mediation.

Even more clearly in the record itself is the Spirit of God associated with the creation by the use of the Hebrew word *Rauch.* The life of the creation did not issue from the original chaos but from the Spirit of God hovering over "the darkness upon the face of the waters." The Holy Spirit imparted life from God to His creatures. In God and not in the formless void is the fountain of life (Psalm 36:9).

The English translation reads: "The Spirit of God moved upon the face of the waters." The German term "schwebte", that is *hovered,* comes nearer to the Hebrew original. In the American Revised Version the marginal "was brooding upon", presents an even more accurate picture. Delitzsch interpreted the Hebrew verb as follows: With hovering wings fluttering over and coming down upon. In any event the picture is that of a flying bird with which as a symbol the Holy Spirit is associated in the New Testament. But the Spirit of God in the creation must not be disconnected from the Word of God in a materialistic, physical sense. The Word and t Spirit are the co-existing mediums of the divine life-gi ing power. This is definitely expressed in Psalms 33: "By the *word* of the Lord were the heavens made and the host of them by the *breath* of his mouth." The a pervading, life-giving presence of the Holy Spirit in creatures in heaven and earth, moreover, is poetical expressed in the 139th Psalm: "Wither shall I go from t spirit? Or whither shall I flee from thy presence?"

The climax of this life-giving power of the Spirit God is reached in the impartation of life to Adam, wh in a separate act of God He "breathed in his nostrils t breath of life and man became a living soul." Job refe to the continued life-impartation from God in human b ings, saying: "The spirit of God is in my nostrils." in the all-over impartation of life to every living creatu and in the personal impartation of the living soul in ma the Holy Spirit carried out His function in the creation

The Holy Spirit's life-giving power did not end wi the creation but was continued in the preservation of life on earth. As the Word and the Spirit of God me ated His almighty power in the creation, they continu to function in the unceasing preservation of all livi things and ceased to function when life gave way to dea The 104th Psalm is the classical Hebrew poetical po trayal of the extension of the life of creation in the pr servation of all created things. As for the participati of the Holy Spirit, verses 29 and 30 are particularly sig ficant: "Thou takest away their breath, they die and turn to their dust. Thou sendest forth thy *spirit,* they a created and thou renewest the face of the earth."

The continuation of the living forces of creation the Holy Spirit is expressed also in other parts of the O Testament Scriptures, as in Isaiah (chapter 42): "Th saith God, the Lord, he that created the heavens a stretched them out; he that spread forth the earth a that which cometh out of it; he that giveth *breath* unto people upon it and *spirit* to them that walk therein."

Not that the Old Testament writers were aware the existence of the Holy Trinity, God in three perso blessed forevermore, revealed by Jesus Christ in the N Testament, but it is legitimate and in accord with the f ler divine revelation to thus interpret the Old Testam records in the light of the New Testament.

In The History Of Revelation

The cosmic Spirit of God is also the Spirit of Go continual revelation to mankind. He operates in the of men for the purposes of divine revelation and impa the gifts which are to serve that purpose. Thus He ga Joseph the wisdom he needed at the court of Phara who said to his servants: "Can we find such a man this is, a man in whom the *spirit* of God is?" The arc tects and makers of the furniture of the tabernacle, B zaleel and his helpers, were supplied "with the spirit God in wisdom and in understanding and in knowle and in all manner of workmanship." When God withh or withdrew His Spirit, men failed in their mission as

days before Noah and in the case of King Saul (I uel 16:14). The Holy Spirit endowed the seventy of the elders of Israel with ability to assist Moses uling the people and empowered Joshua to be Moses' essor. The Judges Gideon, Jephthah and Samson e moved by the Holy Spirit in their respective assign-ts to carry out God's plan in the history of Israel.

It is significant that the gift of the Holy Spirit in the ory of revelation was of a special nature for a definite pose, analogous with the spiritual gifts of the New ament, the Charismata. This is evident from the r language employed concerning the impartation of Spirit, such as "the spirit rested upon them", the it was "put upon them" or "came upon him", or "came htily upon him" or "moved him at times." It was an r compulsion from God, an inspiration with a specific gn, a selective impartation for a definite task.

In the ceremony of anointing the king of Israel, be-ning with Saul and David, the Holy Spirit was impart-o qualify the ruler of the people for his high position holy responsibility. When Samuel took the horn of nd anointed David in the midst of his brethren, "The it of the Lord came upon David from that day for-d." At the same time "the Spirit of the Lord de-ted from Saul, and an evil spirit from the Lord trou-l him."

The gift of the Holy Spirit to the anointed king of el was given finally and fully to Jesus Christ at His tism in the river Jordan to bear witness of His Mes-ship because He is the King of kings over all the h; and thereafter there was no further anointing unto gship and never will be, for Jesus, the Christ, the inted, is the Son of God, as it is written: "And ightway coming up out of the water, he saw the heav-opened and the Spirit like a dove descending upon . And there came a voice from heaven saying, Thou my beloved Son, in whom I am well pleased." That ; Christ's confirmation as the promised Messiah and King eternal.

The Spirit of prophecy was given to certain men ughout the entire history of Israel from Moses and on onward. The prophets were men who not only told the future but also and more especially men who ealed the will of God to the people as religious preach-and teachers. Their teaching included political as l as spiritual advice with definite warnings and con-ations. Their calling was not restricted to a peculiar e like the Levites nor to a definite family like the ests, but was laid upon those of any tribe or family om the Holy Spirit chose, as it was ordained in the ginning of the history of Israel by the words of Moses: ne Lord, thy God, will raise up unto thee a prophet m the midst of thee, of thy brethren, like unto me. to him shall ye hearken." God also defined the calling the prophet when He said: "I will put my words in mouth and he shall speak unto them all that I shall nmand him." That the gift of prophecy is solely the t of the Holy Spirit is indicated in Moses' exclamation: "Would God that all the Lord's people were prophets and that the Lord would put His Spirit upon them!"

In the disturbed times of the Judges there were occasional prophets, among them a woman named Deborah, who like Miriam, Moses' sister before her, was called a prophetess; and even before that Abraham in his day was endowed with the gift of prophecy. Balaam also, though a Gentile, was able to prophesy when "the Spirit of God came upon him." The sporadic appearance of prophets in Israel gave way in the time of Samuel and his associates to an established order of prophets; and thereafter the function of the prophet developed in ever increasing measure and importance until it reached its climax in the major and minor prophets whose recorded revelations formed the great books of Old Testament prophecy. They were the human spokesmen of the Holy Spirit. Therefore we find in their records the repeated declaration: "Thus saith the Lord." Perhaps the most comprehensive statement of the inspiration of the Holy Spirit and of the scope of prophecy is Isaiah's statement, which Jesus Christ claimed for himself in His sermon at Nazareth: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Jesus Christ is the fulfillment of all Old Testament prophecy. "Never man spake like this man."

Looking backward over the completed canon of the Old Testament Scriptures — The Law, the Prophets and the Hagiographa — St. Paul refers to the mystery of Christ, "which was not made known to the sons of men in other generations as it now has been revealed to His holy apostles and prophets by the Spirit." And to Timothy he wrote: "All Scripture is inspired of God." The Apostle Peter declared: "No prophecy ever came by the impulse of men but men moved by the Holy Spirit spoke from God."

Concerning the Holy Spirit's wonderful activity in the New Testament Jesus instructed His disciples when He said to them: "Do not be anxious how you are to speak or what you are to say, for what you are to say will be given you in that hour; for it is not you who speak but the Spirit of your Father speaking through you." Of the Spirit's influence Jesus said: "Whom the Father will send in my name, He will teach you all things and bring to your remembrance all that I have said to you." And at another time He said: "When the Spirit of truth is come He will guide you into all truth . . . and He will declare to you the things that are to come."

The Holy Spirit inaugurated His New Testament activity on the Day of Pentecost, when the apostles "were filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance." How He has operated in the Christian Church since the days of the Apostles and Evangelists is briefly expressed in Martin Luther's explanation of the third article of the Apostles' Creed: "He calls, gathers, enlightens and sanctifies the whole Christian Church on earth and preserves it in

union with Jesus Christ in the true faith." This the Holy Spirit continues to do in addition to the power which He exercises in the continued preservation of the physical life in all created things.

What was only partially comprehended by David when he prayed the 51st Psalm, may now by us as Christians in the fuller knowledge of our New Testament r velation, be sung as an offertory in the common worshi of the Christian Church, as we seek from God the co tinued influence, power and guidance of the Holy Spiri "Renew a right spirit within me; take not thy Holy Spir from me; uphold me with thy free spirit."

One Last Appeal for the Survival of The Lutheran Outlook

Unless help is forthcoming — and forthcoming at once, the religious press of the country will soon carry an item something like this:

> The Lutheran Outlook, for 17 years a well organized, well directed organ of information on current religious matters and problems under the auspices of the American Lutheran Conference, is forced to suspend publication because of **NON-SUPPORT.** Laymen and pastors alike who are familiar with and learned to appreciate this splendid magazine and its courageous editor, Dr. Dell, will deeply regret its passing. However, under the circumstances the action of the management is only too understandable:—

To continue the good work The Outlook must have 2500 subscribers. Some enthusiastic readers have put their shoulders to the wagon and succeeded to add some 312 new names to our list which now totals about 1850. This is, of course, far short of the required number. Therefore we ask somewhat bewildered: Just what is the matter with the great majority of the pastors of the ALC. Surely, you must know by this time that the Lutheran Outlook, that has served so well for nearly 17 years, promoting and defending Lutheran faith and Christian opinion, is about to die — die of starvation because it lacks your strengthening and cooperative support. Do you dare to say it is not worth it? We are convinced you know better than that! — Why, in view of the current merger efforts within the ALC, do you want to deprive yourself of the one impartial medium of communication, that will keep you up to date on what is going on — that will be your forum where you can keep yourself posted as to the opinions of others, or express — laymen and pastor alike —your own opinion in regard to this historic movement?

But as it is — nothing can save The Outlook now. Time and again our plea for your support has gone out, but without appreciable response. We are absolutely sure you like this Lutheran magazine — so why your apathy? Will you not let this last appeal we are sending to you rouse you to action? And after you are convinced that it is your duty to support The Outlook, then lend a hand. Send your own subscription — acquaint the members of your congregation with it, organize teams to solicit subscriptions — in fact do anything you can to help, — but for Christ's sake do not let The Outlook down now! —

And by the way do not hesitate to call for assistance and advice in your endeavors in behalf of The Outlook. Anyone connected with it, from editor to printer will be only too glad to help you. If it is recommendations you want, ask any subscriber.

To those faithful friends who so nobly responded to our latest appeal with advice, subscriptions, renewals, etc., we wish to express in the name of Lutheran effort, and for a greater and better and truer Lutheran Church in America, our sincere gratitude.

And may the Good Lord bless this last appeal that it may find a kind reception in the heart and consciousness of every true Christian who is sincerely concerned about, and prays for, a better understanding among his fellow Christians.

—The Circulation Department

CORRESPONDENCE

:

Reading the arguments about Rev. Nelson's article, I uld like to ask for an answer to the following questions: God present everywhere in His works except in bread and ne? Why does Jesus call Himself the Vine and His follow- the branches? And what did He mean when He said, ithout me ye can do nothing"? Can we celebrate the rd's Supper **without** Him?

If Jesus, or His blood (it means the same) is not present bread and wine, **why not leave both of them out** and let e pastor's words: "Almighty God, our heavenly Father, th had mercy upon us, and hath given His only Son to die r us, and for His sake forgiveth us all our sins" be enough! ecause the communion wouldn't be any different from any pper or banquet.

Somebody is trying to get a kick out of it. Church and orld's friendship is O.K. when the Christian heart speaks; it for Modernism?! — We talk too much of the **human** side our Lord, and that's the trouble of our days.

August F. Burzlaff, Clinton, Iowa

—o—

The Problem of War

r:

The November **Outlook** arrived today, and since Walter ietzke had told me of his paper and we had discussed it at me length after he had sent it in for publication, I was oking forward to this issue very much. (That sentence is too ng for an introduction).

Anyhow, I appreciated his article, just as I did the issue me months ago when "the other side" was presented by avid Owens, **et al.** It seems to me that this is a field which erits considerable study and further investigation. I, for ne, would appreciate further thinking on this. Personnally, think I am becoming a heretic on the matter.

For the life of me I can't see how we can expect to defeat ne devil by using the tools of the devil, as we do in war. I m wondering if the moral laws of God apply to nations as ell as to individuals. If they do, then how can we possibly ave anything like a "just" war? Furthermore, all those ualities of living that we commonly group together under the American way of life" are being lost anyhow in our mad ush to military preparedness. Where does faith in God nter the picture? A cartoon in today's Chicago **Daily News** hows Uncle Sam leaning on a fireplace with a gun hanging bove it and the open Bible on a table in front of it. The aption is "We Need Both." Noble sentiment indeed! It eems to be the old story of Cain and Abel all over again, illing our brother and then laying the club with which we id it beside the altar at which we worship God.

Obviously, I disagree with my friend Wietzke on this, nd I thought Dave Owens shed little light on the subject when he concluded his article with something like this, "The Church has no choice in the matter, but for the individual Christian war remains a problem." What kind of double talk is that? I have asked him, and I still don't know. It is a rather stupid thing to tell a young man entering service, and there are 26 of them from this congregation. What can you tell them?

These are questions, practical and vital ones which need answers. Certainly there must be some. Let's have more on war.

As for the vestment issue, a plague on both your houses. Having conducted worship services in both plain and fancy garb, I can't see that it makes much difference. Neither you in Columbus nor Dr. Emch in Dayton, nor Dr. Price in Fremont, nor Paul Zeller Strodach wherever he may be can tell me anything at all about the way of worship best suited to a congregation that I am serving in Michigan City, Indiana, nor anywhere else, unless one of you happens to have served in that congregation before me. People are different after all, and there are differences of taste. This is one of those minor issues like the common cup versus the individual cup about which I can't get excited at all. I suppose now that we are about to solve doctrinal differences this can become the stumbling block to the exercise of Christian love. This is the sort of thing that gives ammunition to the malcontents who are found in every congregation. No matter how faithfully the pastor follows the responsibilities of his calling these days, it is all for naught because he isn't properly dressed either in the pulpit or out of it! To quote General McAuliffe in the recent war, "Nuts!"

Well, that's about that. I am not given to writing letters to the editor. You can see that my typing has not improved. But I did want to write and get a few things off my chest, and also to express the hope that the **Outlook** will continue in a much wider way to serve the Church. If it is to die, then it is a little easier to understand why vestments can become such an issue and why we do not have a better understanding on things like war. It is easier to understand, but it isn't very comforting.

With every best wish for the **Outlook** and kindest personal regards,

Stanley D. Schneider, Michigan City, Ind.

—o—

The Lutheran Outlook

Sir:

I am disturbed by the contents of page 325, November issue of the **Outlook.** I do not know when my current subscription expires, but I am enclosing my check for $3.00 for a two-years extension.

May I state to you, as constructive and objective criticism, wherein, I have thought for a long time, much of the difficulty lies? In a sense, I am being critical of one of the very things I probably enjoy the most about the **Outlook** — it is extremely challenging and stimulating to the intellect. But I hasten to state that while I appreciate intellectual litera-

ture, I fully recognize my limitations and lack of intellect to make any claim to being an intellectual, as that term is commonly used.

Let us face it: most readers of spiritual or secular literature are not those who seek the "heavy stuff." They want something written in the language of the man in the street, on the farm, in the office, and in the shop. And I submit, the general composition of the **Outlook** articles does not meet the literary standards of those groups, as well as of us fellows in the pews — who after all represent the largest subscribers potential to your publication. The clergy and professional laity, of course, should find the **Outlook**, with its present use of articles containing theological terminology and Latin, Greek and Hebrew words in italics, quite appealing to their literary tastes. These groups, in all probability, can read the articles without English translating dictionaries at their elbows and feel thoroughly relaxed (instead of worn out) at the completion of an article. But do you expect to get the required or desired number of subscriptions from them? The articles to which I refer are splendidly written from a literary standpoint — but, in my humble opinion, they just will not appeal to the average reader.

If I may, without being accused of attempted flattery, I should like to recommend the literary style that you use in your Editorials. A further example would be that of Dr. Edward Schramm (editor of the **Lutheran Standard**). Both contain good, solid food for thought — written in a style that is easily readable. The fact that a reader likes simple words does not necessarily imply that his thinking is shallow that his literary tastes run to comics — not by any means.

Frankly, I personally like the **Outlook's** literary st and I wade through its articles (with the aid of dictionari etc) because I find the entire procedure inspirational, stim lating, educational and challenging — at the expense mental and physical exhaustion. But, how many present a prospective subscribers want to go through that ordeal?

Finally, I should like to suggest the **Outlook** make following changes — in an effort to promote its success future:

(1) Have contributing authors eliminate, as nearly possible, theological terminology and uncommonly used En lish words.

(2) Include a few less exegeses and a few more artic of interesting personal experiences having to do with proble and rewards of Christian living. In fact, I believe you ha already shown a tendency in this direction.

(3) Raise the subscription price! Yes, I mean that. my previous suggestions should be accepted, I believe subscriptions will increase in number and the subscribers w be willing to pay at least $3.00 for one year and $5.00 for tw All of which means: more readers and an increased value advertisers — both of which mean more income. The **Outlo** is worth it all.

Allen R. Kalb, Mt. Healthy, Ohio

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News of the Churches

IMPORTANT ANNOUNCEMENT

or the first time in its history, the heran Bible Institute will offer a mer school course with credit for ten weeks, **June 21 to August 30.** period of ten weeks will be divid- nto two units of five weeks each so students who find it impossible to e for the entire term of ten weeks come for one unit — either **June o July 26** or **July 26 to August 30.** his summer school for the entire movement will be held in our new home at Seattle, Washington, and vidual members of our LBI faculty Minneapolis will join our Seattle fa- y for the school. This summer ool is in addition to our regular mer camping program at Mount mel which will be conducted as al.

ublic school teachers, college stu- ts, nurses, seminary students will ecially welcome this opportunity for ematic Bible study, leadership ning and Christian fellowship. Any- may register! There is no tuition rge. An ideal summer in the beau- l Pacific Northwest!

or further information, please write:
Pastor Eugene Stime, Dean
The Lutheran Bible Institute
13016 Greenwood Avenue
Seattle 33, Washington

Oscar C. Hanson, President
The Lutheran Bible Institute

—o—

gustana Lutherans
ort on New Missions

Minneapolis, Minn. — Twelve new ssions were established by the Au- stana Lutheran Church's board of erican missions in 1951, it was re- ted here at the board's annual meet- .

One, at Harbor Homes, Cal., was the st Negro mission to be started by the urch, Dr. S. E. Engstrom, board di- tor, said.

The other missions were started at n Francisco, San Lorenzo and Reseda, l.; Great Falls, Mont.; Burnaby, Bri- h Columbia, Canada; Portland, Ore.; mmond, Ind.; Keewatin, Minn.; Le- nd, Fla.; Miami, Fla., and Lake Jack- n, Texas.

It was reported that 27 mission con- egations had become self-supporting in 1951. Aid totaling some $200,000 was granted to 19 congregations.

A four-point evangelism program outlined by the Rev. William E. Berg, new director of evangelism for the Church, was improved by the board. It includes four emphases for 1952:

A church-wide prayer week, Jan. 6-13; participation in the National Lutheran Council evangelism conference in Minneapolis, Jan. 23-27; 150 local six-day Bible conferences with 35 part-time evangelists and 80 area evangelistic institutes or rallies.

A program to get 5,000 Augustana members to contribute at least $5.00 each time a new American mission is organized will be emphasized throughout the Church during the coming year, it was announced.

—o—

Intersynodical
Parish Education Meeting

The Lutheran Intersynodical Committee on Parish Education consisting of executive directors, staff members and representatives of the Boards of Parish Education of the Lutheran bodies, held their annual meeting at the Edgewater Beach Hotel in Chicago, on November 26 to 28, 1951. The membership of the group in attendance — fifteen in all — consisted of representatives from the Lutheran Church — Missouri Synod, United Lutheran, Augustana Lutheran, United Evangelical Lutheran, American Lutheran, and Evangelical Lutheran.

Three Bible studies on the Book of the Prophet Ezekiel were given by Dr. C. C. Madsen of Trinity Theological Seminary, Blair, Nebraska. Dr. A. C. Mueller of Saint Louis presented a paper on "The Church and State." Pastor Oscar Feucht, Director of Adult Education in the Missouri Synod, reported on a study which he had made on "Organization and Structure of Parish Education Departments." The study was based on a survey of the various Lutheran groups and several of the protestant denominations. "The Catechetical Class — Standards and Procedures" was discussed by Pastors Elmer O. Ellefson of Minneapolis and William M. Horn of Philadelphia. Further studies on above subjects will be continued by the group.

The Intersynodical Committee on Parish Education not only meets annually for the purpose of study and sharing ideas but also works throughout the year on specific projects. There is a committee consisting of one representative from each synod working on an American Version of Luther's Catechism. This past year the group has produced cooperatively four filmstrips with recordings on "Teaching the Bible", for use in the Church School. Other cooperative efforts in the field of Audio-Visuals are being planned. Some parish education promotional material is produced jointly each year.

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Stewardship Lecture Fund
To Honor Lutheran Leader

Minneapolis, Minn., — A stewardship lecture fund is being established as a memorial to Dr. A. J. Bergsaker, general secretary and stewardship director of the Evangelical Lutheran Church, who died here Nov. 23 at the age of 74.

Dr. Bergsaker was credited with raising more than $30,000,000 for his denomination since becoming an executive in 1931.

He served as director of Lutheran World Action for the ELC and as director of its current "cost of living" special campaign for its 12 educational institutions. He also had been consultant for the ELC United Missions and United Christian Education appeals.

Dr. Bergsaker's persuasiveness in the cause of Christian stewardship was well known. The story is told of how two panhandlers once stopped him on a Minneapolis street. One of them took Dr. Bergsaker aside and asked for "a little something."

When his companion rejoined him, the waiting tramp asked: "Well, how did you make out?"

The friend answered: "I gave him a dollar for the work of the Lutheran Church, and I think you should, too."

The stewardship lectures which the A. J. Bergsaker fund will finance will bring outstanding lecturers in stewardship to Luther Theological Seminary, St. Paul, it was announced.

—o—

Pastor's Widow Gets
House from Community

Garden City, L. I. — The widow of a Lutheran pastor who died last year of poliomyelitis has moved with her four children into a new, furnished $20,000 house here, presented to her by

people of all races and creeds of the community in a demonstration of neighborliness.

The idea of building a home for the family of the late Rev. Tibert V. Anderson was originated by Mrs. Thomas C. Skelly, a Roman Catholic neighbor. It wasn't long before people of all faiths were subscribing, and Mrs. Skelly found it necessary to form a committee to handle details.

Merchants and contractors furnished building materials and a squad of 25 carpenters helped put up the five-room bungalow as "a monument to neighborliness."

Among committee members present at the open house held for those who contributed to or participated in the project, were Rabbi Harry E. Schwartz of Temple Beth Israel; the Rev. James N. Gettemy of the Community church, the Rev. Thomas J. Colgan of St. Anne's Roman Catholic church, and the Rev. Reuben E. Swanson, who succeeded Mr. Anderson here as pastor of St. Andrew's Evangelical Lutheran church.

Mr. Anderson, who came here as a home mission pastor of the Augustana Lutheran Church in 1946, built St. Andrew's the following year and established a wide following in the community.

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German Lutherans Reinstating Confession

Hannover, Germany — Reintroduction of the individual confession was voted here by the synod of the Evangelical Lutheran Church of Hannover, largest Lutheran Church in Germany

Explaining its action, the synod recalled that "Martin Luther did not abolish the confession as such, but turned only against an abuse of its practice and the confession as a compulsory act."

A similar resolution was adopted by the synod of the Evangelical Lutheran Church of Bavaria at its recent meeting in Munich. The synod requested the Bavarian church management "to confirm the individual confession as an order of the Evangelical Lutheran Church and to promote its exercise seriously though without compulsion."

The practice of individual confession was suspended by the Evangelical Lutheran Church in Germany around 1700. It was reintroduced in Bavaria in the middle of the 19th century, but was practiced only in isolated cases.

—o—

Missouri Synod Prepares Films for TV Program

Los Angeles — Two pilot films for a contemplated series of 26 half-hour religious programs will be made for the Lutheran Church-Missouri Synod by Family Films, Inc., will be ready for distribution by the end of January.

The Rev. Oswald C. J. Hoffmann of New York, public relations director of the denomination, announced the signing of a contract for the films at a meeting here of the Church's public relations representatives for Southern California.

He also announced the formation of Lutheran Television Productions to handle production of the films and make them available to TV network and local stations. He said that $750,000 had been allocated for the program, described as the most comprehensive now under consideration by any American church body.

The proposed series of programs will be a dramatic presentation of Christian faith, using a typical American family setting, Mr. Hoffmann said. He added that the programs will emphasize the historic doctrines of Biblical Christianity and will not be merely moral or ethical in character.

Ian M. Smith of Beverly Hills, formerly in charge of institutional advertising for the Ford Motor Co., has been appointed executive producer for the Church's television program. The Rev. Herman W. Gockel of St. Louis, of the Church's department of home missions, has been named religious director of the project.

The two pilot films are to be shown to the 5,000 congregations of the Missouri Synod in the United States and Canada for comment and suggestions during the months following their completion.

—o—

Orthodox Lutheran Group Hits Missouri Synod

Crete, Ill. — Directors of the new Orthodox Lutheran Conference have charged officials of the 1,728,000-member Lutheran Church-Missouri Synod with "a high-handed Bible-defying spirit of church dictatorship."

Their statement was issued following a meeting at Trinity Lutheran church here.

The Conference was formed last Sept. 26 at Okabena, Minn., by a group of Missouri Synod pastors and laymen who decided to withdraw from the Synod on the ground that it is becoming "too liberal" theologically.

Three congregations and 10 pastors have thus far joined the new Conference, H. A. Strumpler, St. Louis, Mo., Conference spokesman, said. Seven a ditional congreations also are prep ing to secede from the Synod, he sa

The statement by the Conferense rectors indicated that Missouri Syn officials do not intend to sit idly while the Conference attempts to le congregations out of the Synod.

Officials of various districts of t Synod were accused in the Conferen statement of "invading congregatio taking over their internal governm and even threatening to deprive th of their property."

This is being done, the statem charged, in violation of the princi enunciated by the Synod's founders the effect that the individual congre tion is sovereign in its own affairs.

Chief function of the Conference this situation, its directors said, will to take "an open stand against an thing that smacks of hierarchial g ernment."

"The Conference board encour congregations and their pastors to st by their rights and privileges even the point of renouncing their memb ship in the Missouri Synod," the sta ment asserted.

In organizing at Okabena in Septe ber the Conference charged that theology of the Missouri Synod "T shown a progressive deterioration a unscriptural character for the past t decades."

What specifically aroused it was so-called "Common Confession" — statement approved by both the M souri Synod and the American Luthe Church and intended to resolve the d trinal differences that have separa the two church bodies.

The Missouri Synod, in giving document its approval, also asked th other Synods with which it has fell ship — the Wisconsin, Slovak and N wegian — for their opinions of it. Wisconsin and Norwegian Synods jected it and the Slovak Synod appr ed.

Now the Orthodox Lutheran Conf ence may attempt to establish fell ship with the Wisconsin and Norweg Synods, Mr. Strumpler said.

Such a development if it materia ed, could result in a break of the lowship now existing between the M souri and the other two Synods, it believed.

—o—

Polish Lutherans Elect First Bishop

New York — The Rev. Karol Kot of Lodz was elected bishop of the theran Church of Poland at a meet of its first full synod since the end World War II, it was announced h

A ROMAN CATHOLIC BOOK, OF SPECIAL INTEREST TO LUTHERANS

ONE AND HOLY

By KARL ADAM

So far, no reviews of this book have appeared in Lutheran papers. We are awaiting them eagerly. In the meantime, we believe that what Protestants of other communions think of it will interest you:

"It is no exaggeration to say that this is the most important theological work published in recent years. A great German theologian discusses a topic of supreme importance — the reunion of the Lutheran forces of Germany with the Catholic Church. Of course, Karl Adam has a larger vision of unity than this, but here he discusses the possibility of taking the first step.

"With a wealth of scholarship, he discusses the causes that led Luther to his revolt against the Church. Thence he travels to our own day and gives an account of the essential points of similiarity and divergence found in Protestantism and Catholicism — and he does present a programme for realizing unity. So important is this study that one might wish that it could find its way into the hands of every Protestant minister and every Catholic priest in America." — Dr. H. S. Ficke, Presbyterian.

"Thank you so much for sending me Karl Adam's ONE AND HOLY for review in **The Witness.** I am very greatly impressed with the book and I am trying to persuade one of our theologians to answer it in an article for the Anglican Theological Review, of which I am editor.

"I am trying to persuade one of our theologians to **answer** the book rather than 'reply' to it. Dr. Adam's spirit is too fine and his learning is too eminent to let the book go by with a mere review. I want somebody to explain with equal learning and charity how we react to his proposal and why we hold the views we do. Such an article, I believe, will help in the direction of reunion, and will, I trust, be worthy of adding to the discussion." — Dr. Frederick C. Grant, Union Theological Seminary, New York.

The following extract from this book was reprinted by **The Pastor,** a Methodist monthly:

"In the light of Christ the Catholic will no longer wish to regard Luther simply as an apostate who broke faith with the Church. He will recognize the many lights in his character; his unfathomable reverence for the mystery of God; his tremendous consciousness of his own sin; the holy defiance with which as God's warrior, he faced abuse and simony; the heroism with which he risked his life for Christ's cause; and not least the natural simplicity and childlike quality of his whole manner of life and his personal piety. And, on the other hand, the Protestant's anti-Romanism can no more take root and flourish in the light of Christ than the Catholic's anti-Lutheranism. . . ."

—from **One and Holy** by Karl Adam.

$2.00 at your bookstore

There is more about this book in Sheed & Ward's OWN TRUMPET. If you would like to see this, but do not wish to be put on our mailing list, we shall be glad to send you this number only. Specify "One and Holy issue" and address your card to Noly MacGill. The TRUMPET comes free and postpaid.

SHEED & WARD ★ NEW YORK 3

by the National Lutheran Council. He becomes Poland's first Lutheran bishop.

The Polish Lutheran Church is officially known as the Evangelical Augsburg Church. Although its constitution was adopted in 1937, it was not put into effect until after the war, in 1945. For many years up to that time, the Church had been headed by General Superintendent Julius Bursche, who died in a Nazi concentration camp.

Dr. Jan Szeruda, professor of Old Testament at the Lutheran theological faculty of the University of Warsaw, was named acting bishop in 1945, to serve until a synod could be held. He will now return to his teaching post.

—o—

Opposes Social Security Coverage for Clergy

New York — Opposition to the inclusion of clergymen under federal social security was voiced by Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

Speaking at the 37th annual meeting of the Church Pensions Conference, he warned against endangering the principle of Church-State separation.

"We, as Americans, have no assurance that the present type of favorable attitude of our government toward the church will continue forever," Dr. Fry said.

The Conference represents the pension boards of 22 Protestant denominations in the U.S. and Canada and two church-related agencies.

—o—

Mission Officials To Protest Passport Restrictions to Formosa

Washington, D. C. — Passport restrictions by the State Department have blocked at least temporarily the sending of missionaries to the island of Formosa, which lies 100 miles east of the coast of China, almost midway between Hong Kong and Shanghai.

According to passport officials, the shortage of housing and food, plus the danger inherent in the tension between Nationalist Formosa and Communist China, has led to a sharp restriction of persons permitted to go to Formosa. In the case of missionaries, they said, only those would be permitted to go who were in the U. S. on furlough, or who were to replace missionaries about to retire.

Mission officials plan to protest the State Department ruling. They point out that plans to enter Formosa were in response to appeals from the Chinese themselves, many of whom became Christians through mission work on the mainland. Only a small number of individuals would be involved, and housing and food arrangements would not present too great a problem. As to the risk, the mission officials note that this would be nothing new to missionaries.

Efforts to change the ruling, it is understood, will be supported by the National Council of Churches, the National Lutheran Council, and the National Association of Evangelicals.

—o—

Denies Jordan Government has Purchased Lutheran Hospital

Jerusalem — A report that the Jordan government has purchased the Augusta Victoria Hospital on the Mount of Olives from the Lutheran World Federation was denied here by I Edwin Moll, director of the Near E Branch of the LWF.

Dr. Moll branded the report as "co pletely untrue," and added that "pr pects are growing brighter" for c tinued operation of the hospital o reduced scale when the United Nati Relief and Works Agency (UNRW ceases its relief activities in the N East.

Since May 1, 1950, the LWF has op ated the hospital on financial gra from UNRWA. It is a 400-bed insti tion, but a gradual decrease in number of patients is scheduled, fr 400 to 300 by Jan. 1, and to 200

NEW LENTEN SERMON VOLUME

The Cross for Every Day

By Drs. Richard R. Caemmerer and Jaroslav Pelikan

Contains two independent series of seven sermons each

Here is cross-centered Lenten preaching geared to human needs. The authors have admirably succeeded in relating the incidents of Christ's Passion to busy, everyday living.

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Both Series are well-written—in modern English—and abound with contemporary expressions and practical applications. An appropriate prayer precedes each sermon. "Christ's Death is Our Life,' by Dr. Richard R. Caemmerer, is the theme of Series One. The six sermon topics are:

"His Death Rescues from God's Wrath"
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"His Death Saves for Righteous Living"
"His Death Moves to Love Others"
"His Death Builds the Church"
"His Death Keeps Us with God"

A GOOD FRIDAY SERMON, based on the seven last words, titled: "Seven Words of Forgiveness", concludes the Series.

Series Two

SERIES TWO, by Dr. Jaroslav Pelikan, is built on the theme: "Human Problems and the Lenten Lord." The six sermon topics are:

"Radical Evil and Divine Victory"
"Marital Love and the Love of the Cross"
"The Power of Darkness and the Sovereignty of God"
"Peace of Mind and the Peace of God"
"Lust for Success and the Suffering Servant"
"The Dimension of Death and the Living God"

"Seven Words for the Church", a GOOD FRIDAY SERMON, concludes the Series.

The Lenten preacher will find these Christ-exalting messages stimulating and thought-provoking. May all who read these sermons be drawn closer in faith and love to the Savior of Mankind.

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CONCORDIA PUBLISHING HOUSE

Saint Louis 18, Missouri

. 1, with the closing of the insti- by June 30. However, Dr. Moll ted that efforts are now being to keep the hospital open beyond late.

palatial Kaiserin Augusta Vic- Stiftung on the Mt. of Olives was d some 40 years ago by the late r Wilhelm of Germany and his and bears her name. It was in- d to serve chiefly as a rest home issionaries and Christian workers. nging fortunes of war caused it used, after the first world war, e official residence of the British Commissioner. Later, it became a ry hospital for the British Forces was serving this purpose until the h gave up their mandate over tine in 1948.

gether with other properties of an Mission Societies in Palestine, ritish government turned the Stif- over to the LWF, which now holds title to it. The property was la- eased by the International Red and developed into a 400-bed tal.

—o—

ed Lutherans Change oness Setup

iladelphia — Deaconesses of the ed Lutheran Church will have the n of wearing official garb or street es, the Board of Deaconess Work decided in the most radical change e 100-year history of the order.

aconesses may also decide for nselves if they wish to receive sal- and manage their own living ex- es or continue to share in the co- ative plan of care by the mother- es. In either case they will still the right to the title "Sister."

on-garbed deaconesses may take a e of absence from church work n satisfactory employment is not lable and may return later. Full- church workers who are graduates eaconess training schools may now r the diaconate as non-garbed sis- .

ne United Lutheran Church main- s two deaconess training schools and herhouses, at Baltimore and at Phil- phia. Reason for the unprecedented nge is the need to enlist a large nber of young women for the di- nate. At present there are only consecrated deaconesses in the ULC. board has calls on hand for 163 e.

—o—

heran Board oses UMT

uck Hill Falls, Pa. — Opposition to Universal Military Training Bill pending in Congress was express- ed in a 1,200-word statement adopted here by the Board of Social Missions of the United Lutheran Church.

"As Christians, we are opposed to a permanent universal military training because it tends to fasten upon our nation a militaristic spirit that would, in our judgment, undermine our democratic and moral standards, the statement said.

"The implication seems clear that UMT is to accustom our youth to the view that war is 'endemic' or inevitable and enduring. We must recognize the inevitability of international disagreement and that our generation faces a long period of international tension. However . . . the experience of other nations has been that universal military training results in the establishment of a military clique in government and social life that has often proved subversive of democratic values.

"The subjection of the vast majority of the young men of the nation to a six months' period of military training and seven-and-a-half years of involvement in the reserve program would seriously disrupt their family ties at an important period. It would

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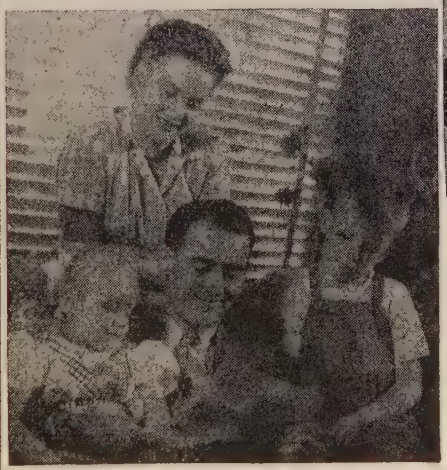

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tend to foster in them the acceptance of authority rather than a dependence on individual initiative and democratic cooperation. Their schooling in war would tend to destroy their sense of religious and ethical values.

"The establishment of UMT would tend to distract our nation from more creative efforts for disarmament and peace to military preparations, with the dangerous consequence of stimulating a war spirit."

—o—

Lutheran Council Opposes Relations With Vatican

New York — Establishment of official diplomatic relations between the United States and the Vatican will do "untold harm by violating and undermining basic American concepts of government," the National Lutheran Council said in a statement here.

The statement declared that setting up an American embassy at the Holy See "mark a retreat into an old, bad European-type confusion of Church-State relationships from which our fathers came to America to free themselves."

It added that an ambassador to the Vatican would introduce "a divisive religious issue into the life of the nation for many years to come."

The statement, endorsed by the presidents of eight Lutheran church bodies which comprise the Council, was released by the Rev. Paul C. Empie, its executive director.

It was the second statement on the Vatican envoy question issued by the Council. Opposition to such an envoy was expressed at its annual meeting last February in Minneapolis.

—o—

Lutheran Synods Vote To End School Conference

Milwaukee, Wis. — Lutherans of the Missouri and Wisconsin synods voted here to split up the Lutheran high school conference, in which they have worked together for 47 years, and to set up separate high schools.

The vote for dissolution followed an open break which occured in October when 19 Wisconsin synod congregations refused to go along with Missouri synod churches in constructing a badly needed million-dollar building here.

Wisconsin synod churches object to Missouri Synod acceptance of the Boy Scouts and the Lutheran Men in America, and generally frown on participation in organizations with persons of different religious beliefs. They also oppose a "common confession," jointly adopted by the Missouri synod and the American Lutheran Church.

Moderates in both groups warned that a split in the high school conference would further a growing division among Wisconsin and Missouri synod churches and might possibly jeopardize the future of the Synodical Conference in which they are united nationally with other Lutheran groups. The synodical Conference represents about one-third of the nation's Lutherans.

Wisconsin synod spokesmen stated frankly that the possibility of a split in the Synodical Conference was one reason they did not wish to tie themselves to a long-term building project with Missouri synod churches.

The two synods will continue together in the present overcrowded high school only until one of them is ready with a separate school. Then the high school conference will dissolve.

—o—

Lutherans Open Servicemen's Center

New York — Dedication in the Times Square section here of a Lutheran Center for Military Personnel brought to 32 the number of such centers sponsored in the United States, Alaska and the Canal Zone by the Lutheran Service Commission.

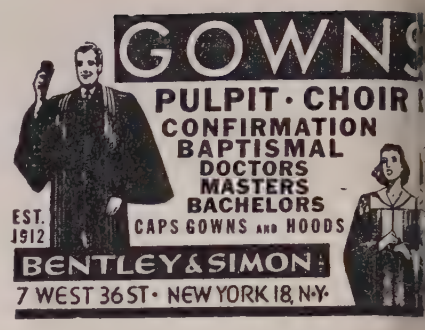
The commission is a cooperative agency of the National Lutheran Council and the Lutheran Church-Missouri Synod. It plans to extend its chain of servicemen's centers westward to the Chinese Nationalist island of Formosa. The Rev. Leslie F. Brandt of Minneapolis, Minn., has been named to establish a Lutherar center there in the city of Keelung and become its service pastor.

Mayor Vincent R. Impellitteri and Army, Navy and Air Force commanders of the New York area attended the dedication of the center here which is at St. Luke's church, just off the White Way.

The center is directed by a secretary-hostess and has a gymnasium, bowling alley, television lounge, billiard and ping pong tables, badminton courts and facilities for reading and writing.

The Rev. Albert L. Neibacher of the church and other local Lutheran pastors are available for religious counseling.

Another center is to be opened in Denver, Colo., at the end of December. Other service lounges, parish centers and service centers will be opened next February in Jacksonville, Fla., Newport News, Va., Seattle, Wash., and El Paso, Tex. St. Louis, Mo., Chicago and Fort Smith, Ark., are under consideration for similar centers.



The Lutheran Service Commiss was set up last January with offices Washington, D.C. Co-directors are Rev. Walter E. Kraemer, of the M souri Synod, and the Rev. Carl F. Y ger of the N. L. C.

—o—

Lutherans Name Editorial Board

Two pastors, two theological prof sors, and two laymen have been nam to the new editorial board of the **"L theran Witness"**, official organ of T Lutheran Church-Missouri Synod, it b been announced by Dr. John W. Bek ken, president of the church body.

They are the Rev. Theodore F. N kel, Chicago, Illinois; the Rev. Alf Doerffler, St. Louis, Missouri; Mr. L Wengert, Colo, Iowa; Mr. Louis P. Lo ner, Fairhaven, New Jersey; and P fessors George V. Schick and Lewis Spitz of Concordia Seminary in Louis.

The **"Lutheran Witness"**, with a s scription list of more than 305,000 is of the largest Protestant publicati in America and has been an offi voice of The Lutheran Church-Missc Synod for almost 70 years.

—o—

Bible Society Adopts Record Budget

New York — A record budget $3,525,966 was adopted here for work of the American Bible Society 1952.

The budget was approved by offic of some fifty denominations at the 3 annual meeting of the society's Ad ory Council. The figure is $438, more than the budget of $3,087,000 the current year, reflecting both creased costs and expanded needs.

These funds, a large share of wh will comprise contributions from supporting denominations, will be u for the general work of the society translating, publishing and distribut the Scriptures, and also to meet em gency needs for the armed forces for countries affected by the war.

an will Send Clark
nation to Senate

shington, D.C. — President Tru- will send the nomination of Gen. W. Clark as ambassador to the an to the Senate after it recon- s on Jan. 8.

scotched rumors that Protestant sition to the appointment might e him to modify the nomination or draw it by telling a White House conference that the nomination be sent to the Senate again.

response to a question, Mr. Tru- said that Gen. Clark will continue e the nominee.

made no comment, however, on observation of one newsman that Tom Connolly (D.-Tex.), chair- of the Senate Foreign Relations mittee, had promised to keep the ination in a committee pigeon-hole.

ne President simply said that he send the nomination to Congress on as it reconvenes and that it will be up to Congress to take what- action is necessary.

—o—

onal Council Launches Drive
Oppose Vatican Ambassador

tlanta, Ga. — A nation-wide edu- nal campaign designed to "mobilize lic opinion in opposition to the sident's proposal to send an ambas- or to the Vatican" was launched e by the general board of the Na- al Council of Churches. The board in Atlanta in conjunction with the theastern Inter-Church Convocation. o coordinate the Protestant oppo- n, a committee of six prominent rchmen was named by Bishop Hen- Knox Sherrill, the Council's presi- t. Creation of the committee had n authorized by the general board October at an emergency session ed to formulate a policy statement arding the appointment. The ses- a called for prompt withdrawal by sident Truman of his nomination an ambassador to the Vatican or re- tion of his proposal by Congress.

Members of the committee are Dr. nklin Clark Fry, president of the ited Lutheran Church in America; thodist Bishop G. Bromley Oxnam New York; Dr. Eugene C. Blake, ted clerk of the Presbyterian Church the U.S.A.; Dr. Reuben E. Nelson, neral secretary of the American Bap- Convention; Dr. Douglas Horton, retary of the General Council of the ngregational Christian Churches; and Ben R. Lacey, president of Union eological Seminary, Richmond, Va.

Jewish Group Opposes
Vatican Ambassador

New York — The American Jewish Congress voted at its biennial convention here to oppose President Truman's nomination of an ambassador to the Vatican.

An adopted resolution urged the President to recall the appointment "in the interests of fundamental American democratic principles and of inter-religious harmony and accord within this country."

The convention also approved a resolution on the separation of Church and State. It said that the Cngress was deeply concerned with the maintenance of the principle of such separation and with the preservation of religious liberty.

The Congress voted to continue its opposition to "encroachments of sectarianism on the public school system in any form or the allocation of public funds for any sectarian purpose."

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Atomic Research Dates
Oldest Bible Manuscript

Bible study has now been added to the growing list of peacetime uses for atomic energy. Nuclear scientists, using a Geiger counter, have established the approximate age of the Dead Sea scrolls found in a cave in Palestine four years ago. They date from the time of Christ, as archeologists have maintained, and not from the Middle Ages, as some language scholars have insisted. These ancient Hebrew scrolls of the Book of Isaiah thus have been verified as the oldest known Biblical manuscript.

Willard F. Libby, a radio chemist at the University of Chicago, devised the technique for dating by radioactivity. The December issue of Popular Science Monthly tells how Libby obtained fragments of the linen wrappings in which the scrolls were stored, burned them to pure carbon, then measured the radioactivity of the carbon-14 in a special Geiger counter, arriving at the conclusion that the flax from which the linen was made was alive and breathing 1,917 years ago.

This would date the scrolls in the year 34 A.D., approximate date of the Crucifixion, but Libby notes that allowance must be made for a margin of error of a century or two either way.

—o—

P. R. Church Leaders
Split on Aid Issue

San Juan, P.R. — Bishops James E. McManus of Ponce and James P. Davis of San Juan have asked Roman Catholic priests and lay leaders to conduct a strong campaign against the inclusion of an amendment to the Puerto Rico Constitution which would prohibit any form of government aid, direct or indirect, to religious institutions or individuals.

At the same time, the executive committee of the Puerto Rico Evangelical Churches Association, at a meeting here, decided to campaign in favor of the clause. The Constitution is being drawn up by a 92-man commission and will be voted upon by Puerto Ricans on Jan. 21, 1952.

First step in the Catholic campaign against the clause was the mailing to Gov. Luis Munoz Marin of postal cards asking the elimination of the clause.

Meanwhile, some priests already are campaigning against the clause from their pulpits.

Protestant leaders announced that they will fight the Constitution if the clause is not included. Hipolito Marcano, president, and the Rev. Miguel Limardo, executive secretary, of the Evangelical Churches Association, said they "will mobilize our forces in Puerto Rico and out of Puerto Rico" in favor of the clause.

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The Protestant leaders warned that if the Constitution is adopted without the clause they would try to fight it on the floor of the United States Congress. They also pledged an appeal to the National Council of Churches in the U.S.A. to act on their behalf.

The Roman Catholic bishop said that they would accept an amendment to the clause, allowing some government aid to the individual — such as transportation, textbooks, and other supplies. However, Protestant leaders said they would not compromise on the issue.

—o—

Church Construction Regultions Tightened

Washington, D.C. — Churches, in order to launch building projects in 1952, will require not only construction permits from the National Production Authority, but an allocation of steel as well, defense officials warned here.

Religious groups desiring to start construction on any new building or addition during the second quarter (April 1-June 30) of 1952 must file their application in Washington prior to December 15. Books have already closed for the first quarter of next year.

In the last quarter of 1951, NPA granted construction permits to only 174 out of 650 church-sponsored building projects and gave only 54 of these projects an allocation of steel.

Figures have not been announced for the first quarter of 1952, but it is understood that the rejection rate has been running high, except where projects are already under way and damage would be suffered by the construction thus far completed if a termination was ordered.

At the moment, the situation churches and schools face is this:

(1) Any building project that will require more than two tons of steel, 400 pounds of copper, or 200 pounds of aluminum—in short, anything larger than a small frame building—must have a special construction permit before ground can be broken.

(2) Any project on which the construction schedule calls for the use of more than two tons of steel per quarter requires not only a construction permit, but a specific allocation of steel.

(3) Applications for any project contemplated in 1952 must be made on NPA from Controlled Materials Plan No. 4-Churches (CMP-4-C) as soon as possible.

One ray of hope was offered churches by defense officials in charge of the program. They said that projects rejected for the last quarter of this year and for the first half of 1952 can be resubmitted and will be given consideration if the steel situation improves in the latter half of 1952.

—o—

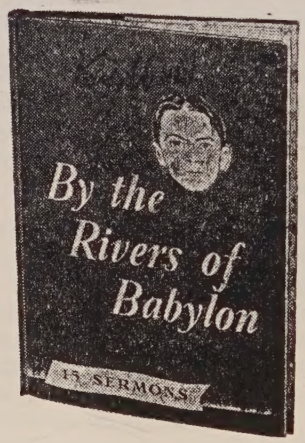
Coy Urges Churches Plan To Use Television

Washington, D.C. — Churches must use television in the future if they are to present their contribution to American life in the most effective manner, Federal Communications Commision Chairman Wayne Coy told a church-sponsored conference on religion and television here.

Describing to more than 100 relig workers the tremendous growth wh television will have once the pre "freeze" order on new stations is lif Commissioner Coy said:

"It's clear as a pikestaff that any who wants to reach the minds of millions in America in the most c pelling, most dramatic, most vivid shion yet devised, must avail him of this new electronic marvel."

Mr. Coy addressed a conference sp sored by the radio commission of Southern Baptist Convention and tended by representatives of a num of denominations.



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Translated by John M. Jensen

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said that the commission hopes to nce within 60 days the proposed regulating the assignment of tele- channels to non-commercial edu- stations. After this, the commis- will open up the 72 new ultra- requency channels to commercial ion broadcasting as rapidly as le. He estimated that in ten there may be as many as 2,500 ion stations on the air compared he present 108.

rches have a dual responsibility d television, Mr. Coy suggested. they should make effective use s new medium in serving the re- s needs of their communities. Se- they should help to maintain moral standards in television casting.

emphasized that television sta- are expected to make time avail- o religious groups.

—o—

nal Council Sifts quarters Sites

anta, Ga. — A special committee e National Council of Churches, ng here, whittled its search for a nal headquarters site from 12 to ities.

of the cities were eliminated on basis of transportation, communi- ns, hotel facilities, and in some ure, race relations. The committee he way open, however, for other to bid for the headquarters site. maining for consideration are New , Cleveland, Cincinnati, Pittsburgh, ago, and Columbus, Ohio.

spokesman for the committee said racial policies in Indianapolis and ouis played a major role in their nation. It was explained that cities would be inadequate to the cil's need for holding non-segregat- neetings and in matters of local sportation and hotel accommoda- .

e committee emphasized, however, in considering the remaining six s, its knowledge of race relations ose cities was incomplete and that ier study would be made.

ie group will make recommenda- to the Council's General Board n a decision is reached, but no time t has been set on the deliberations. her cities eliminated from the list h submitted formal bids to the ch organization are Wyckoff, N.J., Evansville, Fort Wayne, and South d, all in Indiana.

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can Paper Publishes ma Miracle Photos

ome — Osservatore Romano, Vati- newspaper, reproduced two photo- hs as documentary evidence of a miraculous solar phenomenon that it said took place near Fatima, Portugal, in 1917.

Osservatore published the pictures a little more than a month after Federico Cardinal Tedeschini, Archpriest of St. Peter's Basilica, declared that Pope Pius XII had himself witnessed the "miracle of the revolving sun" four times in 1950. The cardinal made the statement while speaking at ceremonies in Fatima marking the closing of the extended Holy Year of 1951.

The solar phenomenon was recorded when the Blessed Virgin Mary, on October 13, 1917, appeared for the last time to three shepherds at Cova da Iria, near Fatima, where a massive basilica of Our Lady of Fatima now stands.

Besides reproducing the photographs, Osservatore commented on the "surprising fact" that Pope Pius saw a phenomenon similar to that of Fatima on four occasions while walking in the Vatican Gardens—On October 30 and 31, and November 1 and 9, 1950.

"It is not for us to formulate deductions from these singularly analogous events," Osservatore said, "but the intervention of the Virgin Mary is frequent in the gravest days of the Church's history even with personally direct reference to the successor of Peter.

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—o—

Senator Sees Rights Covenant Restricting Religious Freedom

Washington, D. C.—Senator John W. Bricker (R.-Ohio), charged here that the proposed United Nations Covenant on Human Rights would give Congress authority to interfere with freedom of religion in the United States.

The Ohio senator, who is mapping an attack against the U. N. Covenant designed to prevent ratification of it by the United States, said he would warn the Senate against infringements of religious liberty contained in the present draft of the Covenant.

"The First Amendment provides that Congress shall make no law prohibiting the free exercise of religion," he said. "Compare the First Amendment's absolute prohibition on the power of Congress with the power which Congress would acquire under Article 13 of the Covenant, providing in part, as follows:

"'Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.'"

Senator Bricker also said that the United States should not sacrifice any of its sovereignty to the U.N. and should not ratify a covenant that makes similar compromises on other essential freedoms and which contains such articles of "socialist dogma" as governmental guarantees of employment and adequate housing.

The senator said that he will press his case against the Covenant on Human Rights before the Senate Foreign Relations Committee when Congress reconvenes in January. He has already introduced a Senate resolution to express American disapproval of the Covenant.

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Lutheran Women Give Million for Missions

Philadelphia — Members of the United Lutheran Church's Women's Missionary Society gave $1,193,988 for church work through their society during the past year, according to a report by Mrs. C. W. Baker, Jr., of Duquesne, Pa., national president. Nearly half of this sum went for foreign missions and the next largest share for home mission work.

UELC Is First Church Body To Raise Its LWA Goal

New York—(NLC)—The United Evangelical Lutheran Church was the first of the eight participating bodies of the National Lutheran Council to raise its goal in the 1951 Lutheran World Action appeal for $3,300,000.

A check for $17,149.10 was received from the UELC on the last day of 1951 to bring its total contribution to $35,270.12, exactly 100 per cent of its quota. All the other church bodies also turned in some receipts in December to bring the grand total close to two and one-half million dollars.

As substantial sums contributed by congregations, particularly in spe Christmas offerings, are still in process of forwarding to NLC he quarters here, it is expected that final total of the 1951 campaign exceed $3 million, with good prosp that the full amount of the goal wil reached.

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